

A VERIE GOD-  
ly, learned, and fruit-  
full Sermon against the  
bad spirits of Malig-  
nitie, Malice, and vn-  
mercifulnesse.

Publikely preached by  
Thomas Bankes, Mai-  
ster of Artes, and  
preacher of the  
word.

L. 15. 80

Seene and allowed

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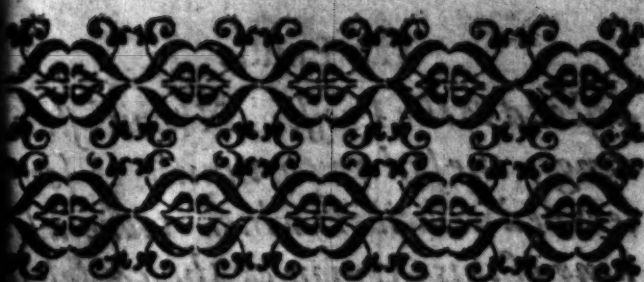
1586

WILLIAM GOD-  
FREY, and  
Sons



54; 00





To the most reuerend Father  
in God his singuler good Lord, John  
by the prouidence of God Archbi-  
shop of Canterburie, Primate of all England,  
& Metropolitane, Thomas Bankes wi-  
sheth and prayeth for continuall  
encrease of Gods mani-  
fold graces.



I verie good Lord,  
may it please your  
Grace to recognize,  
that as Cato the Cen-  
sour, when he was as-  
ked why he would not haue his picture  
solemnely erected (as others had) said,  
Hee would rather that men should  
maruel why he wanted that monu-  
ment, then murmure because hee had  
it. So likewise haue I my selfe replied  
in this case, as most vnwilling to con-  
descend

The Epistle

descend to the Presse. Notwithstanding, the sad importunitie of some learned wellwillers which tooke a liking of this Sermon, & the causelesse impatience of other some captious persons, which did both stomake it, & other such sermons of mine, as overfraught with too too much eloquence (for sooth) haue finally won me to surrender vp the copie herof out of mine owne custodie. The one instant cause (well I wote) argueth no lesse but that my obsequious affection hath overweighed my discretion, in that I haue tendered my friends desire more then mine own credit, by publishing this so slender a treatise: & the other cause that moued me, importeth no more but that I do rather securely insult ouer, then seriously sticke at the waspish indignation of the aduersaries, especially hauing now a fresh recommended this thing to their eies with boldnesse

## Dedicatorie.

nesse, which their eares afore could hardly brook with christian patience, and all because I rolled too much in my rhethorike, (say they) as though the nature of the sacred scriptures could in no wise admit the seruiceable use of prophane sciences, no, not for their better perspicuitie sake. This (me thinkes) should be reputed as a paradox amongst the best learned, & yet it is it canonized as a resolute truth by the generall decree of the inferiour sort, which for the supply of some Arte and facultie they want, smotherly pretend a pettie zeale, and modestly with the Foxe say, they will eat no grapes. These be they, which whē they preach the word, (as oftentimes they do unpremeditate) haply catch mo straines by stouping too low, then others do by looking too high. As for me, whom they partly dislike & disfauor in this case, I appeale to them selues for their

## The Epistle

further indifferent sentence, touching  
this my Sermon preached, and now  
unworthely vnder your most graci-  
ous protection published. Which al-  
beit vntimely it seeme in respect of  
the authour thereof, and somewhat  
homely perchaunce in regard of the  
matter therein: yet being affianced  
vnder your good Lordships winges,  
and perused ouer without parcialitie,  
or preiudice, it may at times afforde  
the readers such seasonable and hole-  
some lessons, as shalbe both easie for  
them to leaerne, & behouefull inough  
to liue thereafter. For neither is it  
in phrase so lofty, but that al through  
out may perceiue it, nor yet in matter  
so defectiue, but that some, I hope, a-  
mongst all may select and single out  
some good thing which they haue ei-  
ther not heard, forgotten or els  
neglected: The riser knowledge, re-  
membrance, and more linely practise  
whereof



## Dedicatorie.

whereof may happely make for the  
advancement of Gods kingdome, and  
their eternall saluation, which em-  
brace it accordingly with a good con-  
science. For herein (so farre forth  
as my poore Talent would extend)  
I have I assaied to supplant such foule  
imperfections, as doe now a daies o-  
verthrow and deface the whole bodie  
and beautie of Christian innocencie:  
which enormities namely are these,  
Sinister curiositie in iudging, Ser-  
pentine poison in malice bearing, and  
Charlish illiberalitie in Almes gi-  
ving. And these three malignant,  
hateful, and mercilesse spirits, though  
I haue sought to coniure them by one  
word, one: yet doe they commonlie  
keepe companie, and concurre all in  
one subiect. For wheresoeuer the  
pestilent spirits of malice & malig-  
nitie do enrage, even there at hand  
attendeth alwaies the vsauorie spi-

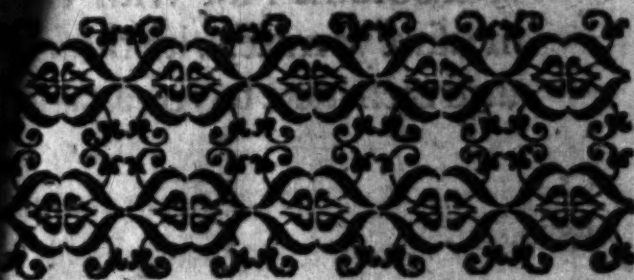
## The Epistle

rite of unmercifulnesse, inso much as  
if we peaceably harbour one of these,  
the other two without nay say, will  
preasse in after: and if on the other  
side wee put one to flight, the other  
two incontinent will bid vs farewell.  
Hauing therefore ( I say ) at the in-  
stance of some for the behoofe of all,  
penned this Sermon as a meanes to  
suppresse and abolish these three noy-  
some spirits: my humble sute and  
confident hope is, that it may and  
shalbe both fauourably protected vn-  
der your Graces name, & fruitfullie  
perused of so manie as feare God, loue  
me, and fauour them selues aright.  
Which fortunate successe I commit o-  
uer vnto the Almighty, who as hee  
hath largely enriched your Lord-  
ship with manie singuler graces, &  
hath eke aduanced you on high in  
this his Church & common weale:  
so still doe I pray him graciousle to  
mul-

Dedicatorie.

Multiplie the same in you, with a long  
and prosperous preservation of your  
person and calling, and all for the  
better preferment of his name,  
and propagation of his glo-  
rious Gospell.

Your Graces most humble in the  
Lord, *Thomas Bankes.*



## THE TEXT.

*Luke. 6.*

- 37 Iudge not, and yee shall not bee  
iudged : Condemne not, and ye  
shall not bee condemned : For-  
giue and ye shall be forgiven.
- 38 Giue, and it shall bee giuen vnto  
you : a good measure, pressed  
down, shaken together and run-  
ning ouer, shall men giue into  
your bosome : for with what  
measure ye mete, with the same  
shall men mete to you againe.



the godlie, learned, and  
all Sermon against the bad spi-  
ritual malignitie, malice, and vnmer-  
its. Publikely preached by Tho-  
mas Bankes Maister of Arts  
and Preacher of  
the word.

Judge not, and ye shall not bee indged:  
condemne not, and ye shall not bee con-  
demned.



Our Saviour seeking  
throughtout, by vertue  
of this his Sermon, to  
turne the peoples lea-  
de nature into the gol-  
den metal of grace, and  
because nature did properlie hale  
on to deale as they were, and not  
they would be dealt withall in way  
vengeance: and grace forced them to  
as they would be & not as they were  
to in way of beneuolence: Albeit  
say) for the speedier conuersion & ex-  
change sake of their corrupt nature into  
pure regenerate substance, the Lord in  
his own person had immediately before  
in this chapter, laid hard to their charge:  
yet

his SERMON,

yet neuerthelesse doth hee now as yet  
(as it were) knocke vpon his Disciple  
breasts, and roundlie now againe rub  
the memories of the residue of his au-  
tores, charging the straightly with the  
three speciall branches of Christianitie.  
The first concerneth the abandoning  
curious and rash iudgement, The second  
cutteth off all malice & priuate reueng  
and the third is altogether conuersant  
about the extending of almes: And the  
three severall precepts haue ech of the  
appendent to him, his kindly promise  
recompence. So that (as we see) this in-  
stant treatise standeth iointly thoroughout  
of bare propositions and confirmations  
yea, vpon meere precepts and promises.  
Well then, touching the first proposition  
sounding in maner of a proclamation a-  
gainst lawles iudgement, wee must well  
thinke, that Christs meaning thereby  
is not, to shorten the armes of civil Iud-  
ges, according to the fantastickall construc-  
tion of the Anabaptistes: yea, the Word  
is so farre off from dashing or putting to  
silence this same seruiceable sort of Ma-  
gistrates, that by his owne ordinance  
and appointment they too hold their sta-  
ding,

3 things  
to be noted

## A SERMON.

their preheminance, and tempoꝛall  
 mēt seat in iustice, as may appeare  
 these sundrie places of Testament.

Deut. 16. Iudges & officers shalt thou  
 thee in al thy cities, throughout

scribes. *Esa. 1.* Iudge the fatherles, *Esa. 1.*  
 and the widow. *Zach. 7.* Execute *Zach. 7.*

iudgement, and shew mercie and  
 assion euery one to his brother.

2. By the controlement of wrong  
 note righteous iudgement coman  
 thus, How long wil ye iudge vi- *psal. 82.*

& accept the persos of the wic-

So then hereby we learne, y<sup>e</sup> cōill  
 iracie beautified w<sup>th</sup> vpright iudg-

both goe for as singular good pai-

with the Lord as may be. Neither

this commandement any whit at

isable oꝛ cut short ecclesiasticall per-

frō iudgement & sentence giuing in

causes, as properly appertaine to

vocation & iurisdiction. For as afore-

in y<sup>e</sup> daies of Moses, y<sup>e</sup> Priests were

thorized to iudge of y<sup>e</sup> leproy: so now in

our age, the Church likewise is by office

ioined to iudge, & for a season to put a-

part the retchlesse and notozious euill

ners: and this in the Apostles time

was

## A SERMON.

1. Cor. 5.

Math. 7.

1. Cor. 6.

was allowed off, as appeareth where  
 Paule commanded that such a one  
 kept his fathers wife, Should be deli-  
 red vp vnto Satā for the destructiō  
 his flesh, that his spirit might be saued  
 in the day of the Lord Iesus. *¶* Wea, such  
 iudgement of ours (I say) is not prohi-  
 bited here, as hath it warrant from ma-  
 nifest and infallible proofes, but that we  
 may with John the Baptist, terme the  
 Pharises and Sadduces, A generation  
 of vipers, and say vnto the Scribes as  
 Christ did. How can yee speake any  
 thing that good is, when your selues  
 are euil? *¶* Wea, we may with the Apostle  
 thunder out eternall condemnation a-  
 gainst such as defile themselves with  
 fornication, theft, wantonnes, adulterie  
 drunkennes, idolatrie, & such like. *¶* Tou-  
 ching these most prophane & grosse im-  
 pieties, which can in no wise possible  
 proceed from a mean good mind, we may  
 without all danger feare, & set Satans  
 marke vpon them, in token of their over-  
 throw, which pollute themselves there-  
 withall vnlesse that by repentance they  
 take vp in time, and turne over a new  
 leaf. For as the bad tree by the euill  
 fruit



## A SERMON.

It may be accordingly iudged of : so  
they which through euill conuersa-  
tion, without remorse of conscience op-  
pose themselves against the will of God.  
reputed & iudged off what they are.  
Besides, the Lord, who (as S. Jerome  
saith) doth not here forbid, but teacheth  
to iudge : behogeth vs not from iud-  
ging our selues, but that we may after  
the apostles aduise Iudge our selues, that  
we be not iudged of the Lord. Thus  
saith, what sorts of iudgement are print-  
ed, vntoucht, & exempted here : Now  
as behold a litle, what iudgement our  
Saviour Christ aimeth at, and seeketh to  
take off in this place, as a most pestilent  
& noxious enemy against al true Chri-  
stianitie, and brotherly consens whatsoe-  
uer. And this it is (my brethren) when  
men of shiller iudgement doe curiously  
set out the enormities, or openlie blaz-  
e & discover the nakednes of others, whose  
faults perhaps are fewer in number be-  
ing truly told, and lighter in weight be-  
ing rightly ballanced, then their owne  
are. Touching such pœuill and busibo-  
ries, which soe reproch and not soe refo-  
rmation sake, roundly reprove, and dis-  
dainfully

1. Cor. tr.

# A SERMON.

dainfully carpe at other men: thapostle  
*Paul* dooth disappoint & wipe them of all  
 excuse, where he saith, Therefore thou  
 art inexcusable (O man) whosoever  
 thou art that iudgeth. For this cause  
 same Apostle els where warneth y<sup>e</sup> Co-  
 rinthians, y<sup>e</sup> they shuld in no wise iudge  
 any thing, vntill the comming of y<sup>e</sup> Lord.  
 Againe, Who art thou (quoth hee) that  
 cōdemnest an other mā's seruant? For  
 such like rash and rōuing condemnation,  
 our sauior Christ rebuked the Scribes,  
 as thus, Wherefore think ye euil things  
 in your hartes? This he said, when falsly  
 within themselves in a mutinie, they  
 charged him as a blasphemor. S. James  
 likewise giueth vs this watche wood,  
 Speake not euil one of an other, bre-  
 thrē. He that speaketh euil of his bro-  
 ther, or he that condemneth his bro-  
 ther, speaketh euill of the law, and cō-  
 demneth the law. And if thou con-  
 demnest the lawe, thou art no obser-  
 uer of the law, but a Iudge, That wee  
 should not vpon superficial and slender  
 euidence iudge our neighbors: that place  
 in the booke of *Moses* is of great force to  
 perswade vs, where the Lord saide,  
 Come

1om. 2.

Cor. 4.

Mat. 9.

1am. 4.

## A SERMON.

Come on, let vs go down & there cō- Gen. 10.  
 und their language. Which words  
 our imitation sake, doe verie signifi-  
 cantly import, what leisure & aduise the  
 Lord tooke, afoze he would dath the buil-  
 ds with cōfution: For he said he wold  
 go down, & then doe it. In the Euan-  
 gelist Luke we reade, that the rich man Luk. 16.  
 would needs confer, and call his steward  
 to him, afoze he did dimisse him. In  
 the Gospell of the Euangelist John wee  
 how sparing our Saviour Christ was  
 judging the Jewes, who because they  
 a litle befoze sought to stone him, his  
 disciples gaue him counsell y he should  
 be no moze among them: and yet he  
 wold not heare on y side, so lightlie to  
 the ouer, but manly made reply as  
 Joh. 12.  
 Are there not twelae houres in  
 the day? As if he should haue said, Be it  
 that heretofore they inteded mischief  
 against vs, yet now perhaps their ma-  
 lice is woꝛne out, and they will no moze  
 deale thus roughly with vs. These are  
 examples to teach vs, & the other afoze  
 are places of testimonie soz to assure vs  
 the rather, that the Lord can in no wise  
 awake such impudent & vnrulie persons,

## A SERMON.

as are too rashe and headlong in iudging  
 other men, by meanes whereof they  
 be tray themselves with shame inough  
 to bee both exceeding presumptuous,  
 and no lesse hypocriticall. Presump-  
 tuous, for that they take vpon them  
 as Maisters, being vnworthie the  
 name of Disciples, for that (I say)  
 they goe about to reach that a farre off,  
 which they are too short armed to appre-  
 hend and reach hard at hand: I meane,  
 for that they assay to iudge others, be-  
 ing altogether vnable to iudge aright  
 of themselves, (vnlesse happelie they  
 doe surpasse both Peter and Paul, the  
 one whereof was deceined in himselfe,  
 when without faile hee purposed, yea,  
 and stoutlie protested, that though he  
 should die with Christ, hee would in no  
 wise denie him, and yet when it came  
 to the push, hee both denied him, and  
 forsooke him bitterlie: and the other  
 for his share confessed, that hee was al-  
 together vnneste accordinglie to iudge  
 himselfe, and that because hee knew  
 nothing by himselfe.) That such men  
 also as doe curiously iudge others, are  
 them selues wonderfull hypocriticall,  
 the

Math. 26.

Cor. 4.



## A SERMON.

The case is moste plaine and euident:  
 the kindlie proprietie of an hypo-  
 crite, is, to see the sliding of an other  
 man, but not the downfall of himselfe:  
 to point at other mens blemishes, bee  
 they neuer so litle, but to ouerpasse  
 his owne deformaties, be they neuer so  
 great. And therefore well saide the  
 wise man, An hypocrite with his prou. 11.  
 tongue hurteth his neighbor: whose  
 oversight and parcialitie in deed is such,  
 that the leasse mote in his fellows  
 eye, seemeth a more sensible object, then  
 the greatest beame in his owne. And  
 this was the cause that moued Christ  
 to saye to one of that leaden  
 temple, as also to all the rest of that  
 pharisaicall complexion, Thou hy- Math. 7.  
 pocrite, first cast out the beame out  
 of thine owne eye, and then shalt  
 thou see clearelie to cast the mote  
 out of thy brothers eye. J. Note  
 But this speeche of the hypocrite (I feare me) and this  
 beame are as harde to part a sunder,  
 as the byrd Acalanthis and the thistles  
 wherein she breeds, or the Grasshop-  
 per and the grasse whereof she springs,  
 which naturallie rather chuse to die,

## A SERMON.

then depart thence. Thus doubtlesse  
old Thales think, who being asked what  
thing of all other he tooke to be most hard  
and difficill in performance: returned  
this answer, For a man to know him  
selfe, (saith he.) And againe being asked  
what thing of all other hee thought to be  
easiest: For a man, (saith hee) to admo-  
nish or curiously to carpe at others. For  
so vile in deed is the disposition natural-  
lie of vs all, that we blush not one whit  
to measure other mens doings by the  
crooked line of our owne imagination:  
yea, we are not ashamed to packe vp  
our owne faults in the wallets end that  
hangeth behinde vs, where they may  
lie alwaies vnseene and out of remem-  
brance: but other mens we trusse  
vp in the wallettes ende that is before  
vs, where they come alwaies in sight  
and handling. Wee glaunce at our  
owne imperfections, as through a net  
or lattice: but other mens we view and  
looke at with open Eagles eyes. Wee  
account our owne suspicion a suffici-  
ent proofe against others: but when  
they againe iustlie condemne vs, wee  
scarcely take it for an accusation a-  
gainst

## A SERMON.

I will not our selues, Wee can sooner grant  
 other mens good wine for to bee shire  
 water, then confesse our owne vnfaue  
 water not to be wine: yea, so close  
 are wee pinned to our owne sleeves,  
 so deuoutlie addicted to our owne o  
 ns: that wee will penitentie con  
 others which are to bee iustified,  
 and parciallie iustifie our selues, which  
 ought are to be condemned. What  
 (I like yee) made Cicero to say, *Est  
 in quo pacto) ut magis in aliis cerna  
 si quid delinquitur, quam in nobismet  
 ipso*. It happeneth (saith hee,) (I know  
 not how) that wee can sooner espie out a  
 fault in others then in our selues. W  
 (I pray you) moued Horace to  
*sum tua peruidens &c.* But onelie  
 that they both of them did see this  
 nation generallie inherent to flesh  
 blood, with the Henne to scrape  
 of the dunghill other mens rotten  
 eggs, with the Buttocke to sit sad  
 upon other mens soyes, and with  
 the Pharisee to passe ouer their owne  
 haltes, ripping and ransacking vp to  
 the bottome other mens enozmities: If  
 these two Heathen men were aloue in  
 this

## A SERMON.

this time, the one might spende all his  
 Rhetorike hereabouts, and preuaile  
 litle in perswading: and the other all his  
 Poetrie, and yet (I feare me) leaue much  
 vnsaide in the discourse, so large is the  
 breach which this sinne hath made into  
 mans heart, and so manifolde are the  
 waies whereby thee dooth worke & wound  
 her selfe in. For some men there are  
 too too subtil and hollowminded, which  
 hauing their tongues made of one flesh,  
 and their heartes of an other: barke  
 not, but pinch before warning. And  
 these deale as the Butcher doeth,  
 which claweth the Oxe with his hand  
 that hee may the better come to lay his  
 beele on his head: Or as the Bee,  
 which stingeth vs moste, when thee is  
 fullest of home. Some there are again  
 of a currishe kinde, whiche though they  
 want teethe to bite vs, yet haue they  
 tongues to babble, and open mouthes to  
 barke at vs: and these (as God would  
 haue it) beeing Dwarfes and Flies in  
 force, though Gyants and Elephants  
 in malice, are lyke to a kinde of Ser-  
 pentes, whiche albeest full of poison  
 they



# A SERMON.

bee, yet because they bee toothlesse,  
 hurt none but them selues. **Pea**  
 the **Wiper** which caught **Paul** by the **AA. 18.**  
 he, could not harme him, but fell  
 the fire and there perished: And  
 hee which smote **Iason** on the breast  
 intending to kill him, broke his impo-  
 rne, whereby hee cured him and made  
 as sounde as a bore: so likewise sa-  
 some lobles with these euil dogs  
 barke at their owne fellows,  
 these vnkindlie birdes whiche be-  
 their owne nestes, that where they  
 do harme, they do good in re-  
 of the parties against whom they  
 de it: but to do that harme, that  
 good may come of it, is for them (in  
 opinion) a very indirect way to come  
 nation. And therefore well saith  
 who is both the way, the truth, **Math. 7.**  
 the life, Iudge not: that is, Call  
 his name into suspence and que-  
 on, who giueth thee verie litle or no  
 use at all, For some actions in out-  
 ward appearance are of such indifferen-  
 e, that whether way to take them, if  
 a verie harde matter to determine,

## A SERMON.

Touching these wee may not (I say)  
vnadvisedlie passe our verdicte, but ra-  
ther must wee suspende our iudgement,  
bzeathing often vpon our pillow. And  
foz this end serueth that admonition of a  
learned Father, Seest thou a man, saith  
he, that doth fast often? Praise him not  
too much foz it, because thou knowest not  
whether foz deuotion oz ambition sake  
hee doth it. Againe, seest thou a Ma-  
gistrate that doth seuerelie punish?e?  
Deeme him not euill foz it, because hee  
may as well do it charitable foz pub-  
like weale sake, as vpon stomack foz  
pynate reuenge. Concerning these  
and suche like, wee ought either not  
to iudge at all, oz if we do, our part  
is to construe them the best way, and  
that because it is more sufferable and  
Christianlike, foz vs to bee deluded on  
the right hand, by reputing the bad  
to bee good, then to bee deceived on  
the left hand, by accounting the good  
to bee bad. And why? Wee ought  
one to take anothers part, because we  
are all men of Gods making: wee  
ought one to conceale anothers faults  
and frailties, because wee are all fel-  
low

## A SERMON.

servants : and wee ought one to  
 e with an others weakenesse the ra-  
 because all of vs haue our infirmi-  
 for ill may one theese giue sentence  
 nst an other: and ill may one sinfull  
 a condemne an other of sinne . But  
 is our giddie rashnesse, that we wil  
 lutely giue sentence vpon euerie  
 similitude and resemblance, no, we  
 not sticke to iudge a mans conuer-  
 on by a blush of his countenance,  
 ch rule often proueth false : a Doct  
 is furniture , which argument set-  
 proueth true : and the people by  
 arish Church, wherein we can not  
 ble but iudge amisse . So that if  
 and his Apostle Paul were now  
 ngst vs, & the one should say to the  
 of the palse, Sonne thy sinnes be  
 giue thee, he would quicklie be con-  
 mned for a blasphemour: and the other,  
 he were seene to haue a Ulcer on his  
 and: he would now sorelie bee appre-  
 ended, as he was then but iudged for a  
 murderer . But they are gone , and  
 haue left behind them many honest men  
 & godlie successors in their place, which  
 are daylie choked with the like soure

Mat. 9.  
 Act. 28.

## A SERMON.

saunce, & will be still. (I feare me) till the  
table be drawne, & al turnd vpside down:  
after which riddance, dissolution, & brea-  
king vp of all, these our saucie enemies  
shalbe turned ouer into sathans commons  
at a dish of soure sops, when we on o-  
ther side, shal be dieted with the Angels  
in heauen, & haue all things at hearts de-  
sire. This shal be our portion for good, &  
that shalbe their punishment for euil.  
What good then haue they? or what  
harme haue we by this: if when we are  
liberal, they iudge vs ambitious; if when  
we are sparing, they esteem vs couetous:  
if when wee are silent, they take vs as  
fooles: or if when we are ioyfull and me-  
rie in the Lord, they account vs as dis-  
solute and licentious persons: Surelie,  
we are so greatly hurt, that wee neuer  
feele it, & therfore haue no cause to com-  
plaine. For as a guiltie conscience doth  
somewhile with anguish accuse it selfe,  
though it be no way spoken against: so  
the man which knoweth himselfe to be  
free from those enormities, wherwithall  
others do burde & charge him, doth take  
such hart at grasse & comfort in his owne  
vnguiltinesse, that he waigheth it not a  
button



# A SERMON.

on, but shaketh it off with Paule,  
 being rashly iudged off, & wrong-  
 discountenanced, said, As for me I  
 am litle to be iudged of you, or of  
 Gods iudgemēt. And yet surely a kind  
 of losse & punishment it is, for a man to  
 be so iudged & hardly iudged off, for there  
 is no man, unlesse he be past grace and  
 mercie, but he tendereth his owne good  
 about al things els. Which as Sa-  
 lomon saith, being a thing much moze  
 precious then riches, it must needs fol-  
 lowe, that they which rack the same vpon  
 themselves, & do all they can to feare it  
 & shunne it, are much moze faultie & iniri-  
 ous then they which rob & spoile men of  
 their iure & goods: for this cometh nothing  
 so sodaynly & so quickely as thother. Let vs not  
 then (my brethren) like vnruly & vntamed  
 beasts, leape thus vntillably vpon y<sup>e</sup> backs  
 of others, but rather let vs containe, keepe  
 within compasse, & cease to iudge one an-  
 other any moze. And to the end we may  
 better performe this, we must first of al  
 cut out y<sup>e</sup> three sinnowes, wherby this e-  
 uil eye is fed: by wise & by eake y<sup>e</sup> shoulders  
 by y<sup>e</sup> which this monstrous head is bozne  
 vp: & remoue the rootes fro whence this  
 vnruly

1. Cor. 4.

Pro. 22.

79. JEM

## A SERMON.

unkindlie Iunpe hath her sappe: which  
 Selfeloue. namelie are these three: Selfeloue, en-  
 3. thing. uie, and our owne natine wickednesse,  
 which being bred in the bones, will hard-  
 lie out of the flesh. The first of these  
 made way for the Whorelle to condemne  
 the poore Publicane, pointing at him  
 Luke. 18. with preiudice, as thus, God, I thanke  
 thee that I am not as this Publicane  
 Enue. is. The second gaue matter inough to  
 the Jewes for to condemne our Saviour  
 Mar. 27. to death: Pilate knew that of enuy they  
 had deliuered him. This was the bro-  
 ker or solicitor that made Ioseph to bee  
 sold, Iacob troubled, Abel slaine, and  
 Dauid persecuted. The third thing,  
 which is a mans owne natine corrup-  
 tion, wrought also this slander against  
 Christ out of the Jewish people: Thou  
 Ioh. 8. hast a diuel (say they) and that because  
 in deed they them selues were thorough-  
 lie polluted and pestered with diuels.  
 For to remedie the first infirmity, which  
 is Pharisaical selfeloue, we must learne  
 to eye and admire those goodlie parts, &  
 gracious gifts of other men, wherin we  
 our selues are no waie their coequals:  
 and againe, we must often vpbzaide our  
 selues

our owne na-  
 ture wicked-  
 nesse.

# A SERMON.

with those our olone imperfect  
 which we neither know nor suspect  
 others. Withom, though we nei-  
 are nor see anie good by them,  
 we no warrant, rouingly to  
 rail of them. For to seare vp the  
 had sinnow, which is Jewish en-  
 malice, we must at Pauls bid-  
 vpon vs as the elect of God, the  
 of loue and peace. And in so  
 other mans eyesalue, shall no  
 our eye soze, an other mans  
 shall no way become our mis-  
 as it fareth with the enuious;  
 it was verie fitly said, *Quid  
 inuide? tuumne bonum, an alienum  
 ?* O thou enuious man, what do-  
 seeke for: thine olone good, or  
 neighbors euil? For both these two  
 one with the enuious men: whose  
 is so peruerse, yea, so otolish (as I  
 earne it) because as the Wole can  
 abide the sunshine, so no more can  
 men away with other mens glisse,  
 beames and goodlie partes, that if  
 Samson were alieue, they would  
 indge him a weakling: rich Crz-  
 a bankrupt or beggers bzat: aged  
 Enoch

Colof. 3.

## A SERMON.

Enoch and Elias, short liners: faire A  
solon, a deformed fellow: mightie De  
uian, a man of no power: yea and  
Salomon, if he were landed and aline  
this day, I think surely they would  
sticke to begge him for a sturke fool.  
This sinnow then must be seared by (a  
I say) or els, I feare me, all wilbe mar  
red. Lastly, for the curing and recove  
ring of the third soze, which is our  
inward corruption & wickednesse: we  
must seeke for to haue our selues cast in  
to a new mold after the Apostles aduise  
who willet us for to bee renewed in  
spirite. And so when we our selues are  
godlie and single hearted, we shall hard  
ly deeme others to bee worse then we  
our selues are, euen as afore when we  
were bad, we could not possibly reput  
others to be better: resembling Alops  
monle, who because she was blind her  
selfe, she could in no wise be perswaded  
that anie other beast could see. And thus  
we note, how that by themselves men  
commonlie measure others. If they bee  
good them selues, they account others  
to be no worse: if they be bad, they reckon  
others to be no better. The former soze  
with

2. Thes. 4.



## A SERMON.

Be conuert that inice into ho-  
ch the latter sorte with the Spi-  
ne into meere poyson. Let vs  
cast away this naughtie eye  
these thre sinnowes, and so shall  
aright: this drouping head with  
three shoulders, and so shall wee  
aright: this unkindely ympe, with  
three rootes, and so shall we fast  
whereas on the other side if we  
them still, our eyesight will be so  
that euerie moulehill will seeme  
taine: our hearing will be so con-  
that euerie light sound will seeme  
mine: and our fast so farre dis-  
that one droppe of soure will  
twentie: yea all our fraternitie  
so poisoned, that we shall take  
brethren as bastards, and reckon  
onlie for right heires, ripping  
other folkes trifling sinnes, as most  
ous and damnable, and fauouring  
on as light and excusable in com-  
on. By meanes wherof, we degene-  
from God aboue, whom in charitie  
ought to resemble: and become all  
with Sathan beneath in malignity,  
ome wee ought to bee as unlike  
as

## A SERMON.

as vnlike may be. For in deede no easie  
a thing it is for to know the Sunne  
the brightnesse thereof, the fire by  
heate, or the honie by the sweetenesse  
then it is to discerne Gods chosen ch  
dren by their friendlie relation and ch  
ritable sentence giuing, touching othe  
mens doubtfull dealings or demeanour  
And againe, no easier is it to know the  
night by the darkenesse, the serpent by  
his poyson, or the wormewood by the  
bitternesse, then it is to know bad and  
evil disposed men by their bolting out  
sharpe censures concerning other mens  
indifferent actions: wherein, because  
they be doubtfull, wee ought to be m  
lesse aduised afore sentence giuing, then  
we would be, for to aduenture a great  
wager about a paire of equall waights  
or ballances, whether side should fall  
down first: which in deede is a verie hard  
matter to forstell. Yea we ought to be  
a great deale more aduised in the other,  
then in this, and that because the losses  
are much vnlike. For the one is but  
barelie the losse of our siluer, but the o  
ther is the shipwracke and losse of our  
soules. Let vs not then buye this pigge  
in

## A SERMON.

he poke, as some men do, which are  
 credulous, but rather let vs handle  
 and looke on it first, and that because  
 price and valuation thereof is of all  
 the greatest. And here finally  
 we note this by the way, that as  
 we are enioyned not to iudge of con-  
 science the righteous, so are we forbid-  
 den herein to bouldster or iustifie any  
 wicked and vicious persons: for both  
 these two iniquities as one, are to God  
 man offensive alike. And therefore  
 saith Salomon, He that iustificeth prou. 17.  
 the wicked, and he that condemneth  
 the iust, euen they both are abhomi-  
 nation to the Lord. Again, He that  
 iustifieth the wicked, Thou art righte- prou. 24.  
 ous, him shall the people curse, and  
 multitude shall abhorre him, saith  
 the Lord. Woe vnto them, (saith Esai) that  
 make good of euil, and euil of good, Esa. 5.  
 which put darkenesse for light, and  
 light for darkenesse. And this woe (I  
 say) may wel be denounced against  
 a number of wicked and waieward peo-  
 ple in this age, which taking their  
 marks amisse, preposterously misse-  
 take vertuous, & vertue vicious, worm-  
C
wood

## A SERMON.

wood sweete, and hony sower: euil men  
 good, and good men euil. For many  
 there be doubtlesse now a daies, licenti-  
 ous and prodigall liners, which will im-  
 pudently undertake to cleare and iusti-  
 fie their fellows, be they neuer so bad &  
 notorious euil. So that if an honest ze-  
 lous man do at anie time iustly reprove  
 anie of that crew for his bad conditions:  
 O, will an other say, you do him wrong  
 sir, for I will anouch, he is as honest a  
 man as euer brake bread, yea, thus will  
 he say, though he be as bad a man as e-  
 ner broacht drinke: and then is hee bad  
 enough, for Tapsters we say are not al-  
 waies the best liners. Let them then  
 which are guiltie this way, as well as  
 the other, betimes repent and amend:  
 for better were it for them to slide an  
 hundred times with their feete, then  
 once to slide thus with their tongue,  
 by iustifying the vniust. It followeth  
 in the text, And ye shall not be iudged.  
 And this, in a word, is the confirmation  
 of couenant, annexed to the proportion  
 and comandement here. And herein the  
 Lord by way of promise sheweth, how  
 good and gracious he is, in recompen-  
 sing

*Note a  
 common kin-  
 de of ro-  
 nar & m  
 oner daies*



## A SERMON.

a single good turn with a double re-  
 de. For by abandoning of one sorte  
 judgement, & the same against others,  
 we are assured here from Chyistles own  
 mouth, for to escape a double judgement  
 against our selues: that is to say, the se-  
 uere iudgement of God at y<sup>e</sup> last dreadfull  
 day of dome: & beside this, the sharp cen-  
 sure of men during this our mortallitie  
 & temporal life time: for both sortes are  
 very meane, though not severally me-  
 ant, here in this place. Whone of these  
 is selfe is most terrible & fearefull, and  
 to be with all might & maine now in  
 hand of grace to be prevented: and the o-  
 ther we all take to be a thing most odi-  
 ous & shamefull, & therefore warelie for  
 honesty & honestie sake to bee avoided.  
 But y<sup>e</sup> former is most horrible & dread-  
 full, this dolefull & irrevocable saying of  
 our Lord forstold vs in the Gospel, both  
 sufficiently declare. Depart from me ye  
 cursed, into everlasting fire. What the  
 latter also is a verie vnseemely & shame-  
 full thing, it appeareth by the Apo-  
 stles earnest exhortation directed to  
 his fellow-labourers, where hee wil-  
 lth them to contend, that through due

Mat. 25.

## A SERMON.

desert they might be honestly reported  
 off among al men, & so stop the mouthes  
 of malignant & euil speakers: who for  
 the most part in seeking by this meanes  
 wrongfullie to hurt others, do nothing  
 els but raise vp a dust, whereby they put  
 out their owne eyes. For so it fareth  
 with these men, as it doth with the Ven,  
 which by long scraping in y<sup>e</sup> dunghil, dis-  
 couereth the knife that doth afterwards  
 cut her owne throte: or as it doth with  
 a hastie and hairebraine souldier, who  
 desperatly rushing out vpon a mischie-  
 uous purpose for to smite & wound his  
 fellow, returneth home againe himselte  
 with a broken pate. And herewithall a-  
 greeth this saying, *Qui quæ vult loquitur,*  
*quæ nō vult audiet.* He that speaketh what  
 he will, shall some whiles heare what he  
 would not. Moses therefore vpon good  
 consideratiō, among other precepts gaue  
 the people this charge, that they should  
 not in any wise speake euil. And why?  
 because the verie custome and practise  
 hereof, is of it selfe so vncharitable and  
 deuilish, that there can nothing be deni-  
 sed, which doth soner then it cal for ven-  
 geance at Gods handes. Of this minde  
 was

# A SERMON.

King Dauid, saying, Him that  
 daily slandereth his neighbor, will  
 destroy. And so was also King Salo- psal. 101.  
 mon, when he said, Put away from thee pron. 4.  
 the froward mouth, & put wicked lips  
 farre from thee. We read of one, which  
 during the space of three yeares kept a  
 silence within his mouth, for this end, *Ut*  
*deseret tacere*, that he might learne the  
 better to inure and acquaint himselfe  
 to silence. We haue also by writers  
 deliuered vnto vs, the nature of certain  
 beastes, which when they draw nigh to  
 the mount Taurus, thrust their billes  
 betwixt their winges for feare of noise  
 making, and so consequentlie for feare  
 of murthering by the Eagles, which fre-  
 quent that place in great aboundance.  
 From whence we are to draw and de-  
 ded thus much for our owne securitie  
 and safety sake, sometimes to close and  
 shute vp our mouthes, for feare they  
 maye poure out anie hurtfull or vi-  
 cious christianlike speech against our neigh-  
 bours, the greatest harme whereof grow-  
 eth in the end to be our owne: for this one  
 ill giuen blow is alwaies sure to bring  
 some with it two worse againe. Which  
 C 3 harme

## A SERMON,

harme and inconuenience a great manie of piewish and waitwarde people doe no whit at all foresee, and so by means of this their grosse oversight, they commonlie catch their fall where they hoped for to haue had their rising: yea, by poring at other mens, they do nothing els but put out their owne eyes. And why? By repprouing and iudging amisse of others, they bring (as I told you afore) both the heauie iudgement of God, and the like sharpe censures of men vpon their owne backs.. For whereas the Lord saith here, Iudge not, and ye shall not be iudged, it is as much in effect as if hee should haue saide, Take this for a warning at me, that if ye will needes be intermedling to iudge others, ye shall verelie in like case bee iudged your selues, and that not onelie by me when the last Trumpet shall sound, but also by other men, amongst whom ye liue here in this world. And albeit the case standeth thus, yet neuerthelesse sooner may the raging Sea be restrained within a hedge of willows, then wee within the compasse and precinct of this precept: so loose and vnrulie



## A SERMON.

are we all of vs in this behalfe. For  
 we haue hath Sathan bewitcht the most  
 of vs, that as heretofore among  
 Egyptians, there was no man ac-  
 counted happie, which had not a bea-  
 uty of spots: so now a daies among vs,  
 there is no man almost reckoned prou-  
 dent and wo:ldlie wise inough, which  
 hath not his heart al ouer bespotted with  
 carnall surmisings, his tongue beraied with  
 wordes of reproch, and his handes be-  
 laden with sundrie actes of rash and ro-  
 gish condemnation against others.  
 This is our glorie for a while, which  
 turneth vs to shame in the end: This  
 outward apparance seemeth a kind  
 of wisdom we haue, which in it owne  
 nature proueth a point of slauerie: This  
 we all take to be a token of wisdom,  
 which in deed is nothing els but a tricke  
 and meere foolishnesse: For thus saith  
 Solomon, Euerie foole will be med- pron. 20.  
 dled. And here by y way we are to note  
 the milde & fauourable maner of aduer-  
 tisement, which the Lord vseth where-  
 to winne & draw vs on obediently to  
 practise this same special comandement  
 of his: for herein he doth not onely ere-

## A SERMON.

cuse his regall authoritie by forbidding  
 vs that which he disliketh, but therewith  
 all he sheweth also his fatherlie kindnes  
 and clemencie by perswading vs there  
 unto, fozetelling vs flatly what great  
 good by meanes of this his precept kee  
 ping, shal afterwards ensue to vs ward.  
 And yet for all this, not one of vs almost  
 amongst a thousand, doth weigh or per  
 forme this same aright, so blockish and  
 carelesse are we, touching the saluation  
 of our soules, which we ought to tender  
 a thousand times moze, then the safetie &  
 good estate of our bodie. But marke I  
 pray you, how farre wee are from this:  
 for if an earthlie Prince should forbid  
 vs a bad thing, commending vnto vs no  
 reason thereof, we would hardly gainsay  
 him, fearing the danger of his displea  
 sure, yea, if he should forbid vs to practise  
 of a good & godly thing, afozding vs no  
 reason but this, *Sic volo, sic iubeo*. Thus I  
 wil haue it, thus I comānd it to be: the  
 most of vs would be afraid to withstand  
 him, fearing the losse of our life & goods.  
 And yet when the Prince of all Prin  
 ces, who is not onelie able to destroy  
 the bodie, but the soule also, fozfendeth a  
 bad

# A SERMON.

thing, and that with a most forcible  
 an whereby to perswade, we carelessly  
 ect the same, and propbanely with-  
 all feare or trembling incurre the  
 ch therof, as if thereupon there could  
 be no danger, no penaltie, or harme  
 against vs: wher as in deed we do  
 whereby prouoke Gods vengeance and  
 wrathfull iudgement at the last generall  
 and in the meane time till that be-  
 fall vs, we shal be as sure as is y<sup>e</sup> skin be-  
 th<sup>e</sup> our eyes, for this our own pernit-  
 timent, to be bitterly sung againe,  
 for the monthes of malicious and maligne  
 people. And therefore good is it for  
 vs to heare attentively to giue eare to  
 the precept, and faithfully to relie vpon  
 the promise of our Sauio<sup>r</sup> Christ, who  
 saith, Iudge not, and ye shall not  
 be iudged. Condemne not, & yee shall  
 not be condemned. For as touching  
 the same latter proposition, because it is  
 nothing els but an <sup>exhortation</sup> a meere expo-  
 sition, I meane, of the former, I thinke  
 to ouerpasse it without any seuerall  
 course, hauing inclusiuely handled it  
 already with this other part aforesaid.

## A SERMON.

*Forgive, and ye shall be forgiven.*

**F**ORgive (saith our Saviour Christ) and yee shall bee forgiven. In this same other waightie charge giving vs, the Lord doth whollie bende his force against the verie ground, and roote of the foresaid rash indgement and roning condemnation of ours, which I note to be rancour, or malice proceeding of too long remembraunce of iniuries done to vs: For when by this meanes and occasion, we grow to be out of ioynt, and at variance with others, then wil our eares itch to heare, and our tongues roundlie bestir themselves to speake euill of our brethren, (be they neuer so blamelesse.) For the preventing therfore of this mischief, our Saviour goeth about to do away, and to wipe out the cause heere, where hee doth enioyne vs to a certaine voluntarie forgetfulness and forgiveness of priuate harmes committed against vs, by whom, and how great soeuer. For, this iniunction or precept hath relation onelie to priuate men,



## A SERMON.

which through furie and rage of  
 and blood, most commonlie seeke re-  
 venge. This Commandement (I say)  
 erneth these men onelie, & not them  
 who sit in place of Iudgement, for iust  
 sake and punishment of pub-  
 offenders: yea, they in regards of  
 malefactors, (as saith the Apostle)  
 beare not, neither ought to beare the  
 sword in vaine. For by them, with-  
 out partialitie, must the euill doers  
 for publicke weale sake, be corrected and  
 reformed, even as by the Whissions the  
 swollen and putrified members are seared  
 for the preservation sake of the whole  
 body. And yet must they doe all this  
 without pivate grudge or indignation:  
 otherwise, these also as well as the o-  
 thers come within compasse and denn-  
 of this Statute: for hereby in both  
 cases alike, is barred and condemned  
 that wrathful hatred and enmitie, (what-  
 soeuer) may seeme either to boile in the  
 heart, or breake out from the stomacke  
 of man: whose inclination by nature  
 so furious and malicious, that (vnlesse  
 Gods spirit beare the greater sway) it  
 will

Rom. 13.

## A SERMON.

will sooner breake a sunder, then bend to undertake this burdenous and heauie charge. For, what is it that naturall man can moze hardlie away withall, the patiently to put vp, and clearley to forgive all iniuries whatsoeuer are done or pretended against him, by his deadly enemy? Surely, this is such a matter, as mans frailtie (not regenerate) can of it selfe in no wise possible afford the performance of: yea, an easier, and moze busiall thing it is throughout amongst vs all, for to let a hundred good turnes done to vs, slip out of our remembrance, then to blot out by forgetfulnesse one bare iniurious act or pretence against vs. For the impressio of a benefite being wrought into waxe, is quickly wipte out: but an iniurie, graue in marble, is hardily done away. A benefite like butter melteth apace out of our handes: but an iniurie like birdlime cleaueth fast to our fingers. A benefite hath both legs to run, and wings to flie out of sight: but an iniurie hauing neither of both, sitteth sadly with vs, and tarieth still by it. A benefite, when wee are waking, wee can seldom remember: but a bad turn, when we

## A SERMON.

In sleeping, we can oftentimes dream.  
 The one (I say) is sooner wipte of  
 a feather, then the other conueyed  
 asid with a beesome. Pea, so  
 forward are we to requite a good turn,  
 as applicable to auenge a bad, y when  
 one calleth for the like againe,  
 we are no where to be found: but when  
 he knocketh, be it neuer so light,  
 we are alwaies at hand to recompence.  
 It is hardly for want of grace are we  
 to do good, & thus easily through  
 our iniquitie are wee set on fire to  
 burne. And yet surely (my brethren) Deut. 32.  
 things ought not so to be: For ven-  
 geance and recompence is mine (saith  
 the Lord) in whom alone as it is a thing  
 most kindly and princelike: so it  
 is a thing most vnnaturall, seruile,  
 beastlike. For what can the sottish  
 doe more, then when hee is hurt or  
 trodden on, to spurn with his heele: Or a  
 Dog, then when he is bitten, fur-  
 ther to bite againe: This (no doubt) is  
 that a beast can do, whose sense ruleth  
 instead of reason: and this is more then  
 a man ought to do, whose reason should  
 make his sensuall desire an handmaiden

## A SERMON.

or vnderling. Well therfore doth Salomon dissuade vs from this euil as thus,  
 Say not thou, I will recompence euil,  
 but put thy trust in the Lord, & he wil  
 deliuer thee. Here the wise man begin-  
 neth to find fault with the smoke in toke  
 that he can worse abide the flame or heat  
 following. Here he seemeth so far to mis-  
 like y<sup>e</sup> preamble, that he condemneth the  
 wrathfull wordes vsually going afoze,  
 which are these, I will recopence euill, I  
 wil be quit with him: (for thus he spea-  
 keth in very familiar, & emphaticall ma-  
 ner, saying,) Say not thou, I will re-  
 compence euill, Say it not, once again  
 I tell thee: doo it therfore much lesse. I  
 forewarne thee, Thou shalt not auenge,  
 nor be mindfull of wrong against the  
 childre of thy people, (saith the Lord.)  
 Againe, (saith the wise man) Forgiue  
 thy neighbour the hurt that hee hath  
 done to thee, so shall thy sinnes bee  
 forgiven thee also when thou praieft:  
 for if hee that is but flesh nourish ha-  
 tred: (saith he) who will intreat for his  
 sinnes? Remember the ende therfore,  
 and let all enimitie passe. The Apostle  
 vnto the Collossians saith, If anie man  
 among you haue a quarel to another,

rou. 20.

Leuit. 19.

Eccle. 28.

Colloff. 3.



## A SERMON.

Christ forgane you, euen so do yee.  
 And this woorthy example of our Sauti-  
 er, though it be not the first y wee read  
 in Scripture, yet is it simply the best  
 that we ought in word & deed to conform  
 selues after: whose innocent meekes-  
 was so great, that he spake the faire  
 which reuiled him, and whose patience  
 with zeale was such, that hee instantlie  
 prayed for them y crucified him, as thus  
 Father, forgieue them, for they knowe  
 not what they do. Other presidents be-  
 fore this, there be manie in Gods booke,  
 which we ought to take our directiō by:  
 as Dauid, who when hee might easlie  
 haue slaine his deadly enemy Saul, cut  
 off the lap of his garment onelie, in  
 token that he could haue done more, and  
 was touched in heart, and did great-  
 ly forthink this dalliance, as if it had bin  
 matter of death. The other Prophets  
 besides who we read of, were all of them  
 so far off frō recompensing euil, that they  
 travelled mightily night and day, for the  
 benefit and saluatiō sake of them, which  
 on the other hande greedily sought their  
 overthrow & destructiō. Thus dealt Mo-  
 ses in the behalf of his enemies y Israe-  
 lites, whē he prayed vnto y lord his god,

Luke 23.

1. Sam. 24.

# A SERMON.

Exod. 32.

As. 7.

and said, O Lord, why doth thy wrath  
waxe hote against thy people, which  
thou hast brought out of the lande of  
Egypt? The goodlie Martyr, S. Steuen  
is also to bee enrolled here, as one that  
hath no litle part and share in this cake,  
who prayed thus for the Jewes, whose  
hearts brast for anger, whose teeth gnawed  
at him, & whose handes stoned him  
to death, Lord, lay not this sin to their  
charge. Whereby it seemeth that he  
was so mindfull to forgive, and to in-  
treat the Lord for them, that he left out  
and quite forgot himselfe: for wee read  
not here that hee prayed for himselfe, but  
for them at his last gaspe, For when  
he had thus spoken, he slept. And yet  
may we rightly say, that in this his pray-  
er for them, was covertly included also  
another prayer for himselfe: for as our  
right hand by washing the left, cannot  
misle but also bee washed againe, so in  
praying for our enemies, wee are al-  
wayes on the surer hande to pray for  
our selues, because wee are either co-  
partners with them, or els full posses-  
sours without them, of the small vse and  
benefite of that Prayer. Wisely there-  
fore

# A SERMON

Healt Paul and his fellow Apostles  
 when they took this innocent & harme-  
 lesse course, We are reviled, (say they) 1. Cor. 4.  
 yet we blesse: we are persecuted,  
 yet we suffer it. Wee are euil spoken of,  
 yet we pray. These were complezio-  
 nary temperate, and heavenly wise men  
 well inough, that soft fire made  
 them mauld, That a gentle answer did  
 away displeasure, & that for a time  
 they were dasht out of counte-  
 nance & overcrowed, yet in the end they  
 did either by patience overcome their  
 enemies, as the foresaid David without  
 shedding: by forbearing onely, got  
 the upper hande of Saule: or els if this  
 they happely failed of their hope,  
 which would haue beene no moze but a  
 hearts ease for them, yet were they  
 assured, that on the other side they  
 should not miscarry, but become coheirs,  
 and haue share, and share like with the  
 apostles, in that great dole and rich re-  
 ward in heauen promised by Christ him-  
 selfe to all them, Which should be re-  
 uiled, persecuted, and haue all ma-  
 ner of euill saide against them for  
 his names sake. This they made  
 recko-

prou. 15.

Math. 5.

## A SERMON.

reckoning of, as þ largest recompence  
 though perhaps it might seem vnto them  
 somewhat long in comming : And  
 thus after their ensample in hope of  
 this heauenlie hire, though we misse  
 (as misse we may) of that other woꝛld  
 lie heartes ease, wee must also for  
 beare, and forgiue all men, whoso-  
 euer haue doone or profered vs any  
 wrong : For if wee do not thus, we  
 shall deale hardlie in respect of them,  
 and verie vnwiselie in regards of our  
 selues : for as wee hold him as a soule,  
 and most fit for slaerie still, who will  
 not abide an hoores imprisonment for  
 a thousande yeares libertie : And as  
 wee doo account him an vnwise hus-  
 bandman, and vnworthie himselfe to  
 starue through hunger, who refuseth  
 to solue that one bushell of grayne,  
 whiche within a while afterwardes  
 woulde yeelde him a whole barnfull :  
 so likewise maye wee repute him an  
 improuident straitlaced striplin, and  
 vnworthie himselfe to smart for his ex-  
 tremitie, who will not remit that one  
 poye penie debt to his brother, which  
 woulde growe to bee a pounce in his  
 owne



## A SERMON.

way at the handes of his father.  
 thus I speake the rather meta-  
 callie, because it is the verie fi-  
 in this text vled by Christ him-  
 derined and drawn from Cre-  
 s, which were wont freely to strike  
 of their debtbookes, the names of  
 vnable debtors, and so likewise  
 wee to wipe alwaye out of our  
 remembrance, all mens iniuries what-  
 : for otherwise, wee ear selues  
 without all redemption to lye  
 till the vttermost farthing which  
 wee, bee also paide. The which  
 and extreme requitall wee are fore-  
 by Christ himselfe, as thus, If Math. 6.  
 doo not forgive men theirs, no  
 shall your heauenlie Father for-  
 you your trespasses. We may not  
 (I say) for any cause (whatsoever.)  
 such broad way into malice and in-  
 manitie, as that we should account o-  
 mens danger our owne securitie,  
 mens losse our owne aduantage, o-  
 mens dishonour our owne credit,  
 mens weaknes our owne strength,  
 other mens ouerthrow our owne vp-  
 ing. For in so doing, wee shall become,

## A SERMON.

monsters whom nature hath no stroke  
in, streames of a corrupt fountain, bran-  
ches of a rotten roote, beames of a wrong  
Sunshine, yea, the verie offspring of Sa-  
tan, and no true Christians. And why  
The Lord no doubt, who saith, The  
mountaines shal remoue, and the hills  
shal fall down, but my louing kindnes  
shal in no wise moue, even the same  
Lord I say, looketh for some like louely  
agreement, vnitie, and mutuall kindnes  
againie at the handes of all of vs in some  
measure and proportion among our  
selues, and therefore hee saith, A new  
Commandement giue I you, that as  
I haue loued you, so ye loue one ano-  
ther. This must bee our conformation  
to Christ, herein must wee haue our re-  
semblance with God, in this must wee  
bee at vtter discoorde and defiance with  
the Deuill, yea thus must wee (I say)  
which bee true Gospellers, countrey-  
men and fellowe Christians, insepa-  
rablie cleaue together, as stones of one  
Temple, orderly growe vp together  
as impes of one Rocke, louinglie a-  
grae together as children of one mo-  
ther, and (if neede bee) whollie burn  
together.

John. 13.

## A SERMON.

ether as the leaues of one booke. For  
 thus beset and besieged as we  
 with manie both forren and do-  
 micall enemies : our next way for  
 to wipe them of all aduantage, and  
 to get the vpper hande in this gene-  
 rall quarrell for Gods cause, is, peacea-  
 bly to beere at home among our selues,  
 to take vp all priuate matters of  
 burning and variance. And that  
 our owne vnitie is alwayes  
 our enemies dissolution, our own  
 concord, their disagreement, and our own  
 full coherence, their backcast and  
 dererance, in whatsoeuer mischieuous  
 cause they haue either heretofore, or  
 hereafter take in hande agaynst  
 any Maiesties person and vs, whom  
 our Lozde (as he hath thus farre,) so  
 will by his outstretched arme mightily  
 defend and protect (we beseech him.) But  
 as (my brethren) we which are all  
 of one nation, vnder one regiment,  
 and all of one familie as it were, like  
 carelesse men for our owne safetie, and  
 the enemies confusion, are verie far  
 off from this same brotherlie affecti-  
 on : for now a dayes the Courtier a-

## A SERMON.

gainst his coequall, the Preacher against his fellow Preacher, the Citizen against his fellow freeman, the Commoner against his copartner, the husbände against the wife, the father against the sonne, and the Mother against the daughter, all and euery one of these (I say) one against another, (yea for the least thing done amisse) doe on euery hande breathe out vengeance and recompence. Some doe it by bloodshedding in the streetes, as the Courtier: Some by defacing their fellowe labourers in the pulpits, as the Preacher: Some by annoying their neighbours about the sale of their wares, as the Merchant: Some by open and causelesse defamation where secrecies shoulde moste bee concealed, as the husbände and the wife: Some by disinheriting through a litle displeasure taking, as the Father against the sonne: And some one way, some another. Seeing therefore all the members of this whole bodie of ours are altogether out of ioynte, and are so farre off from beeing armed in warlike



## A SERMON.

lost, that they want in deed their  
 naturall habite in waye of de-  
 against the aduersarie: what can  
 looke for else, but either to bee  
 planted and ouerrunne by forreine  
 whiche woulde bee a heauie  
 : or els to bee swallowed vp and  
 one of another, which woulde  
 a thing much moze lamentable and  
 For a house deuided a- Matth. 9.  
 it selfe can no way stand: but  
 must it some waye fall downe  
 For the appeasing therefore of  
 wyath, whiche (no doubt) is  
 kindled, and for the preventing  
 our owne vniuersall calamitie  
 downfall, which wee see immin-  
 and harde at hande: let vs all of  
 (of what degrees soener,) acquaint  
 selues to forgiue, to bryoke, and to  
 heare one another, yea though wee  
 neuer so great cause of pinate of-  
 fence profered vs. For greater cause can  
 we haue no waye given vs, then  
 Christ him selfe had by traiterous Ju- Matth. 26.  
 as, Abell by his malicious brother Gen. 4.  
 Cain, Joseph by the whole crew of Gen. 37.

## A SERMON.

his brethren, and yet toke they all in  
good worth, as ensamples to vs in  
waye of sufferance: Shall wee then  
whiche say wee are Christians, relin-  
quish Christes barne, because of the  
chasse that is in it? Shall wee break  
asunder the Lordes Pet, for the bad  
fishes sake? Shall wee quite for-  
sake the Lordes flocke because of the  
kiddes, in the ende to bee put by?  
Or shall we giue ouer the Lordes house  
for the vesselles of dishonour, to bee  
relected? I meane, shall wee so rash-  
lie make hauocke and breache of the  
bonde of Charitie and peace heere a-  
mong our selues, as to seeke vengeance  
against a whole corporation, for one  
members offence? Against a whole  
familie, for one mans fault? Against  
the Father for the sonnes, and against  
the Sonne for the Fathers trespasse?  
Surelie, me thinkes, this outreacheth  
the limittes of all modestie and rea-  
son, and yet hath it beene heretofore,  
and is a thing at this instant most rife  
and vsuall among vs, so that (as I  
say) if wee take not vp quicklie and  
grow to one among our selues by way  
of

## A SERMON.

conciliation, out of this same foule  
weather of ours here at home:  
inimities abroad for their turne will  
(are me) picke a faire harvest time,  
which desolate visitation to vs ward,  
Lord for his mercie sake deliuer vs.  
Forgive (saith our Saviour) and  
all be forgiven. This the Lordes  
want together with the commande,  
is all one in nature with that con,  
in his praier hard afoze, wherein  
ought vs thus to say: Lord, forgive  
our trespasses, as we forgive them  
that trespass against vs. This same  
(*sicut dimittimus*, as we forgive)  
like not greatly that it should still  
be it standing here in the praier: but  
it should be liuelie, or carie anie  
at al with vs, we allow not of that  
anie sance. For when it should actu-  
ally do our errand to almightie God,  
remission of our sinnes, we thrust it  
by the shoulders, and put it by this  
vice, as though it were unfit for this  
message: and yet none so fit, as it, nay,  
dare say more, none fit, but onelie it.  
For if this clause be left behind at home,  
ooke whosoever goeth vpon this our er-  
rand

Mat. 6.

## A SERMON.

rand vnto almighty God for remission  
of sinnes, is like to returne as emptie as  
he went. If we will then speeche of the  
message, *Dimitte nobis*, we must alwaies  
aforeshand send out this same, *Sicut di-*  
*mittimus*. For this is one in deed whiche  
carieth his warrant about him, and he  
will not be said nay. Wherefore, truely  
saith Augustine. *Unusquisque talem in-*  
*dulgentiam accipiet a Deo, qualem ostendit*  
*proximo*. That is, Euerie one shall haue  
the like fauour & beneuolence at Gods  
handes, that he sheweth to his neigh-  
bour. And this falleth flat with that say-  
ing in the Gospel, If ye do forgieue men  
their trespasses, your heavenly Father  
will also forgieue you. For why? God  
is gracious and mercifull, and forgi-  
ueth sins, & saueth in time of trouble.  
This the Lordes indulgencie & goodnes  
is couertly commended vnto vs by the  
storie of the prodigall sonne, who being  
reclained, was receined into fauour a-  
gaine, as also by that parable of the ser-  
uant who ought ten thousand talents,  
and yet through humbling himselfe, had  
all the whole debt forgiven him. And  
this same discharge & acquittance from  
Gods

Mat. 6.

Eccle. 2.

Luke. 15.

Mat. 18.



## A SERMON.

psal. 32.

in his handes, is a thing worth gramer,  
otherwise David would neuer haue  
said, Blessed is the man whose ynrighte-  
ousnesse is forgiven, & whose sinne  
is couered. Besides this, when we our  
selves forgive our trespassers they grow  
also thence a new forgiveness to vs  
ourselves, that is, other men by this means  
are the rather wonne to pardon and  
forgive vs, when we come within their  
power and fall into their hands. This  
change (as you see) is no robbery but a  
change, & such a change, as we haue two  
things: the former at our death, the o-  
ther before: the former celestiall, & other  
temporal: the one we haue immediately  
from Gods owne hands, and thother we  
haue also frō him, but yet mediately by  
others means. Two (I say) we haue for-  
giveness, and that is great vsurie, yea & good  
dealing: but there is an other kind of vsu-  
rie lesse profitable, and yet (I feare me)  
more in practise: but let that go, so so  
will it, and that so good dealing. Seeing  
then (my brethren) the benefit of peace,  
of forgiveness and reconciliation a-  
mong our selues, is thus behouefull  
and necessarie both these wayes:  
let

## A SERMON.

let vs not become like vnto that stone,  
 which being once hote can not possibly  
 be colde againe. Neither let vs resemble  
*Sydera errantia*, the wandring Starres,  
 which being once at discord could neuer  
 afterwardes agree with the heauens;  
 but rather casting aside all debate and  
 variance, let vs by how much the more  
 able we are, be by so much the lesse wil-  
 ling to auenge our quarrels. *Debet enim*  
*nostrum unusquisque quò magis nocere po-*  
*test, hoc minus velle.* Cuerte one of  
 vs the more able he is, the lesse willing  
 he ought to be for to auenge his quarrel.  
 For as in our lot and abilitie, there is  
 nothing greater then that we may: so  
 in our good nature and humanitie there  
 is nothing better then that we wil freely  
 pardon and forgiue our malefactor.  
 Yea, I say, it is both a great matter for  
 vs to be able, and a good matter also for  
 vs, to be willing thus to do. Finallie  
 therefore, as Thrasybulus after the bat-  
 tle at Peloponnesus, and the Romaine  
 Senate also after the death of Cesar,  
 made a law which they called *legem*  
*amnistias*, a law of forgetting and for-  
 giuing iniuries; so likewise must we all  
 of

## A SERMON.

vs duellie embrace and obserue the  
the law, as wee will answere to the  
trarie at the last dreadfull day of  
one, when the sonne of man shall send  
Angels with the sound of a great  
trumpet, and come himself in the clouds  
heauen with power and great glorie,  
to iudge them which wrongfullie  
haue iudged others, and to recompence  
them in vengeance; which in way of re-  
venge haue sought the spoile, the dis-  
turbance, and ouerthrow of their brethren.

*Give, and it shalbe giuen vnto you. &c.*

Thirdly and lastly, the Lord goeth  
on with his charge, & saith. Give,  
that it shall be giuen vnto you. And  
here, as by the giuing out of the other  
two precepts immediatly afore, so now  
by prescribing of this last point of Chri-  
tianitie, our Saviour commendeth vn-  
to vs more at large the fulnesse of his  
inestimable wisdom and goodnesse.  
The former qualitie appeareth plaine-  
ly in him, by this his wise maner of  
schooling his auditours: and the other  
propertie of his, wee may also perfectlie  
per-

## A SERMON.

perceiue by the due consideration of the  
verie good matter it selfe, wherewithall  
he chargeth vs here. As for Chzistes me-  
thode and maner in this place, wherby  
his wisdom is approued, it is in resem-  
blance and effect all one with the skil-  
full dealing of the cunning surgeon or  
physition: Whereof the one vseth to re-  
moue the putrified matter out of the  
wound, befoze he applyeth his salue to  
heale withall: and the other telleth his  
patient first what meate hee shall not  
eate, befoze he doth enioin him what dy-  
et he must keepe. Euen so likewise our  
Saviour hauing already forewarned &  
premonished his Disciples, for to keepe  
backe from thinking, speaking or doing  
euil to any of their brethren, he maketh  
there no small stay or full period, as  
though he had said inough so sone as he  
had barred rash iudgement, condemna-  
tion & malice bearing: but he goeth on a  
large step further, & after his dehortatio  
from doing euil, he chargeth them afresh  
with beneficence, and bountifull dealing,  
saying thus vnto them, Give. And here  
as by the gradation & order of these his  
precepts giuing we are to note his wise-  
dom



## A SERMON.

to be great, so that he loveth his  
 and first, before he loveth it, so that  
 loeth up his evil eye, before he openeth  
 good, & cutteth off the left hand from  
 evil, before he draweth out his right  
 to distribute & do good withal: so in  
 by the matter it selfe included  
 we may gather the perfectiō and  
 of Christs own goodnesse, which  
 not only in doing no evil at all,  
 so in doing what good may be don  
 uallie, & to euerie one whomsoe-  
 For such as in this behalfe he wil-  
 to be, such a one is he himselfe, &  
 yond vs, if we should compare with  
 in due proportiō of perfectnes. And  
 much in a word, touching the wise-  
 and goodnes of Christ the Authour  
 apparantly seeme by his verie maner  
 of this portiō of his preaching.  
 to come to the very point & charge  
 lfe given out for our vse & practise:  
 (saith Christ) & it shal be giue vn-  
 you. Our Saviour hauing premised  
 before, forgiving, as his forerunner  
 harbenger: now he sendeth next after  
 him, liberallity as his chiefe steward, for  
 to take up his abode & mansion house in his  
 verie bosome & heart of man. And this

## A SERMON.

officer vnder Christ, as we are to wor-  
 ship him for his maisters sake, so must  
 we bid him welcome for his owne: & that  
 because he doth not anie way tyranni-  
 callie ouercharge vs, but reasonable ad-  
 uertise vs for our owne best behoofe.  
 For he willet vs not to cut off our owne  
 legges, to giue them to him who want-  
 teth legges: to pull out our owne eies,  
 for to giue them to him who hath no  
 eyes: to teare off our owne skinne from  
 our flesh, for to couer the sore and greene  
 wound of an other: or to laie downe  
 our owne life, for the safegarde of our  
 brethren: (although S. John accounteth  
 it but our duetie thus to do, and that be-  
 cause Christ himselfe laide downe his  
 owne life for vs: ) but the Lord, I say,  
 giueth vs here an easier & lighter charge  
 by much then this, which is to giue (as  
 we may spare) of our owne temporall  
 goodes to the needie and succourelles,  
 the rewarde and recompence whereof  
 groweth ten folde againe, from Gods  
 owne handes to vswarde. And this  
 same worke of beneuolence, though the  
 Lord in his mercie make reckoning of  
 it, as a pzeious thing and gracious acte,  
 in

1. Ioh. 3.

# A SERMON.

eyesight: yet it is no more than by  
 erie instinct and laie of nature we  
 bound to do. For we finde it also  
 er a thing most naturall, that one  
 ber should suffer with an other, ac-  
 cording to Paulus saying, If one mem-  
 ber suffer, all suffer with it: but we be-  
 many, are one bodie in Christ Je-  
 euerie one of vs one an others  
 bers. Neither is this proprietie of  
 passion, & sympathie peculiar unto  
 alone, but inherent also in the na-  
 of brute beastes: for they (saith the  
 sopher) which are of one and the  
 same kinde, haue some feeling one  
 others grieve, and after a sorte sus-  
 together, as appeareth by the Dre.  
 foules of the ayre also, as the Crow  
 ensample, when she hath found out a  
 y and place of repast, she calleth vnto  
 all her fellowes for to ioyne with her  
 copartners. In this behalfe then, let  
 aske the beastes, and they shall  
 teach vs; and the foules of the ayre,  
 and they shall tell vs. And what shall  
 they tell vs? This forsooth, to be so pit-  
 all and so tenderlie affectioned to-  
 wardes our brethren, that we shall wil-

1. Cor. 12.

Rom. 12.

Iob. 12.

# A SERMON.

lightly couer their nakednesse with clo-  
 thing, expell their hunger & thirst with  
 reliefe and sustenance, direct their igno-  
 rance with good counsell, deliuer them  
 from slauerie by redemption, yea, we  
 shall suffer with them in all their woes,  
 as we ought, and supply all their wants  
 as we may. For looke whatsoeuer the  
 Lord beyond our necessitie giueth to a-  
 nie of vs, he giueth it vnto others by vs.  
 But to manie of vs (we see) he sendeth  
 aboundance of meate, and yet but one  
 bellie to put it in: great plentie of cloa-  
 thing and yet but one backe to weare it  
 on: huge masses of money, and yet but  
 one paire of eyes and one paire of hands  
 to behold and handle the same: What  
 then meaneth this large reckoning and  
 this litle place of receipte? This plenti-  
 full hartiest, & this narrow houlecome?  
 This great store of wine, and this small  
 vessell to containe the same? But this,  
 that whatsoeuer God sendeth vs ouer &  
 besides, should freely goe to the poore  
 mans bore, should couertly be conuey-  
 ed into his bosome, and bountifullie  
 poured into his pitcher. Againe, what  
 betokeneth it that wee may as easilie  
 stretch

what soeuer  
 lord beyond  
 our necessitie  
 giueth vnto vs,  
 he giueth vnto  
 others by vs.

101

giant



## A SERMON.

stretch our armes out, as draw them in  
as soone spread our handes open  
under, as shut them vp closely toge-  
ther: But this to put vs in remembrance  
that we ought to be as prompt and for-  
warde to giue, as wee are applyable to  
receiue a benefit, and as willing to prof-  
fer a good turne to others, as wee are  
willing to take one againe at their hands.  
The Ox, what doth our stomacke teach  
which conuerteth the meate that it  
receiue, to the vse and nourishment  
of the whole bodie. The Bee which sor-  
ring the iuice out of our hearts, yel-  
low vs honie againe: The young  
Lambe which by nature at the first  
being but slenderly wolled, casteth vs  
forwarde great flocks of wolles  
on the earth, which for one cozne re-  
ceiued, returneth vs twentie folde:  
What doe they (all these I say) teach  
vs els but this, that wee ought as good  
Stewardes, to impart the Talents  
of that wisdoms and riches which  
God hath lent vs, to the com-  
mon vse and benefit of others: Which  
indeede is such a comfortable and  
Christianlike kinde of living that

## A SERMON.

Licurgus in regarde hereof, and that for  
 more humanitie sake, schooled his Citi-  
 zens, that they should not priuatelie line  
 etuerie one to him selfe, but that they  
 should as Bees ioyne handes all in one  
 together, for the indifferent behooft  
 sake one of an other. So that as we see  
 here, man onelie by naturall reason  
 without grace, byuite beastes by sense a-  
 lone without reason, and the earth it  
 selfe by vegetation onely without sense,  
 do prescribe and signifie vnto vs, that  
 man ought to be beneficiall, barberous  
 and bountifull to man. Well then, if the  
 Lampe without oyle, yeelde vs this  
 light, the bodie without soule, proffer vs  
 this life, and the earth without tillage,  
 affoord vs this crosse of increase: how  
 much more ought the Lampe which is  
 oyled, to burne more brightlie: The bo-  
 die that is quickened, to be more liuelier:  
 and the earth which is tilled, to fructifie  
 more plenteously: I meane, when souls  
 of the aire, and beastes of the field with-  
 out reason, when the earth without  
 sense or mouing, and man without re-  
 generation, appears thus bountifull and  
 beneficiall one to another: How much  
more

# A SERMON.

ze ought we, which are regenerate  
 dozen by adoption and grace, & haue  
 these wants supplied in vs, so to ex-  
 ceed in benenolence and bountifullnesse  
 the which vertue is so plausible and  
 precious in the sight of God, that  
 is taken in, as a Quene at the gates  
 of heauen. And therefore good cause there  
 is, why, they which went afore  
 Christ, Christ himselfe in his time, and  
 the Apostles that came after in theirs,  
 all of them mightelie beate at this  
 vertue, and charge vs soe therewithall.  
 Thou shalt not hearken thine heart,  
 nor shut thine hand from thy poore  
 brother, saith the Lord by Moses. Shew  
 mercie and compassion euerie man  
 to his brother, saith Zacharie. Giue  
 him that asketh, & from him that  
 would borrow of thee, turne not a-  
 way, saith our Saviour Christ. And  
 whatsoeuer yee would that men should  
 do vnto you, euen so do ye vnto them,  
 according to the exhortation of the Apo-  
 stle, who saith, Remember them which  
 are in bondes, as though yee were  
 bound with them: and them that are  
 in affliction, as if yee your selues were

Deut. 15.

Zach. 7.

Mat. 5.

Heb. 13.

# A SERMON.

Ephes. 4.

2. p. et. 4.

Mat. 8.

afflicted in the bodie. The same Apostle also willeth the Ephesians, that they should bee curteous one to another, and tenderhearted. S. Peter likewise saith, be ye harberous one to another without grudging. Thus much then for equiualent sayings by way of exhortation. Examples & presidents we haue a great manie, for our better encouragement and imitation sake, touching hospitalitie and bountifullnesse: as the example of Abraham, & Lot, Job, and Tobias, Ioseph, Czechias and Iosias, David, and Salomon, Zachae, and Tabitha, Cornelius and Martha, Nichodemus, with manie moe: yea, our Saviour Christ we haue as a chiefe paterne in this behalfe, who mercifully in the zeale of his spirit laid, σπλαγχνίζομαι ἐπὶ τοῦ ὄχλου I haue compassion on the multitude, and so did throughlie pittie and relieue them, befoze he would dimisse and send them away fro him. He did not by outward pretence and faire wordes onelie beare them in hand, that he pittied them and would do them good, as manie men now a daies vse to doe, resembling the

bird



# A SERMON.

Taurus, which hath a great voice,  
 yet but a litle bodie, the thunder,  
 which hath a great clap and yet but a  
 stone, which comfort (as saith Bla-  
 is colde and vnſauerie, because it  
 smeth not wrapped with some kinde  
 medie: but the Lord, I say, perfo-  
 it in deed, and all for our ensample  
 the like, accordingly as S. John  
 th vs. Let vs not loue in worde,  
 er in tongue only, but in deed &  
 e. For as it is not the cutting, but  
 ertue which valueth the precious  
 : so is it not the faire glose in word,  
 he full performance in deed, where  
 ur neighbour is holpen, God the fa-  
 onoured, and we our selues accep-  
 t. For so saith S. James, The wise-  
 that is from aboue, is ful of mer-  
 e good frutes. But so coole (I say)  
 he deuotion, & so churlish is the dis-  
 tion of many rich men in this age,  
 t they be found when time serueth,  
 free and forward to giue, as the flint  
 ne is for to yeelde water: who in deed  
 e moze they haue, the lesse they giue,  
 nd the moze they woulde haue, after  
 he manner of the insatiable people:

1. John. 3.

Iam. 3.

# A SERMON.

yea, by how much the more their coffers  
do encrease in store and substance, by so  
much the more do their mindes dwindle  
in and decrease in franknesse and bene-  
ficence: wherein they become like the  
Cypers tree, which the more it is wate-  
red, the more it withereth. And this sure-  
ly is a strange matter, that y longer a  
mans arme is, the shorter should bee his  
reach: that the stronger a mans bow is,  
the weaker should be his shot: that the  
fuller a mans handes bee, the emptier  
should bee his heart: I meane, it is a  
wonderfull point of ingratitude, that  
the more substance a man hath giuen  
him, the less hee againe should giue  
and parte from: and yet shall wee  
finde this thing most true, if wee looke  
into the course of the worlde and con-  
dition of this time, wherein men for  
the most part are growne to bee so  
hard hearted, that rather then they will  
giue to others enough, or nigh enough,  
moderatelie to suffice them, they them-  
selues will surfet by too much. Yea,  
rather then they will put out their  
Talent to aduantage, they will hap-  
lie burie it so deeply, as no man  
shall

# A SERMON.

hane vse thereof : and yet better  
 it for them by much, if they had  
 worldly wealth at all, then hauing  
 none, not to cut and carue it out in  
 wast, as both they themselves and  
 their may bee the better for it. Let vs  
 therefore, my brethren, be prouident and  
 careful in this case, That our riches  
 become not corrupt, our garments  
 be eaten, and our silver and golde  
 decayed by too long keeping : for so  
 the rust of them shall bee a witness  
 against vs, and shall eat our flesh as  
 fire. But rather let vs alwayes  
 be ready, to disperse and giue to the  
 poore. For so shall our righteousnes  
 be for euer. And heere for our  
 direction sake in this point, let  
 vs consider a litle the parties to whom,  
 in manner whereafter, and the ende  
 therefore we ought to giue. Touching  
 the first circumstance, we are thus taught  
 by the prophet Esai. saying : Is not this  
 the fasting that I haue chosen, to deal  
 my bread to the hungry, & that thou  
 bring the poore that wandreth, vnto  
 thine house, whe thou seest the naked,  
 that thou couer him, & hide not thy  
 selfe

Iam. 5.

psal. 112.

The parties  
 whom we  
 must giue.  
 Esai. 58.

# A SERMON.

ake 14.

lath. 9.

am. 1.

h. 19.

ake 19.

h. 19.

h. 19.

h. 19.

selfe from thine own flesh. When thou  
makest a feast (saith our Saviour Christ)  
Call the poore, the maymed, the lame  
and the blind. And again, If thou wilt  
be perfect, saith he, Go and sell all that  
thou hast, & giue to the poore. Here  
withall agreeth that saying of St. James  
the Apostle, Pure religion, & vndefiled  
before God the Father, is this, to visit  
the fatherlesse & widows in their ad-  
uersitie. The remembrance of this de-  
votion towards the needie and succour-  
lesse, was Iobes chiefest comfort and  
heartes ease, when in the middelt of his  
owne miseries hee brake out thus & said,  
I was the eies to the blinde, the feete  
to the lame, and a father vnto the  
poore. Vnto this same distressed condi-  
tion of men, verie bountifully did Zache-  
also put forth his helping hande, when  
deniding his goods in two shares, hee  
imparted the one halfe to the poore. This  
then, as hereby wee learne, is the spe-  
ciall state, whereinso by giuing wee  
ought to haue regarde: Now because  
as well our owne countremen as Stran-  
gers hoine, as well Christians as infi-  
dels, as wel vertuous as godlesse people,  
are



# A SERMON.

newhiles put to the like triall in  
 the furnace of aduersitie : it shall not  
 consume vs to obserue a little, whe-  
 re we are plunging in like distresse and  
 trouble, must of duetie bee supported,  
 and helpen first. As for forreiners or  
 strangers, albeit the Lord straightlie  
 commandeth vs both to loue & relieue them,  
 as in **Leuiticus**. The stranger that **Leuit. 19.**  
 dwelleth with you, shall bee as one  
 of your selues, and thou shalt loue  
 him as thy selfe. And againe in **Deu-**  
**teronomy** the Lord saith, The stranger **Deut. 10.**  
 shall come, and the fatherlesse which  
 shall dwell within thy gates, and shall eate  
 of thy bread, and be satisfied : Although  
 the generall title of Christiani-  
 ty is common to vs, and them, should  
 we not yet be at one in mutuall loue and  
 concord, then the diuers and severall  
 names of Countries separate our af-  
 faires asunder, seeing as the **Apoc-**  
**alypse** saith, There is one Lord, one **Apoc. 4.**  
 God, one Baptisme, one God and  
 Father of all, which is aboue vs all,  
 and through vs all, and in vs all :  
 notwithstanding, as nature commaundeth  
 vs, so the spirit of God forbiddeth he  
 not,

# A SERMON.

not, but that we relieue, and euerie way  
befriend our owne countreymen and  
neighbours boyn afoze strangers, if the  
on both sides there be like necessitie, and  
not unlike zeale to Godwarde, els ne  
For although we be enioyned by the ho  
lie Ghost, to do good vnto all men with  
out exceptio, whether they be neighbour  
or strangers, friends, or enemies; grate  
full, or thanklesse, goodlie, or graceles  
people: yet be wee charged speciallie  
to be helpfull towards them, which in faul  
and singlenes of hart seeke the Lord. So  
saith Paul, While wee haue time, let  
vs doo good vnto all men, but specia  
lly vnto them whiche are of the  
household of faith. This discretion  
the same Apostle himselte vse, when he  
caried the almes to Ierusalem and be  
ministered it vnto saintes there. And vnto  
this same sincere sort of professors our  
Saviour Christ had relation, when he  
saith, In as much as ye haue done almes  
vnto the least of these my brethren, ye  
haue done it vnto mee. But now  
daies among the richer sort, men of the  
simple outward condition, be they of ne  
net so sound inward complexio, estimes

speed

Galaz. 6.

Rom. 15.

Matth. 25

# A SERMON.

most of all : insomuch that Salomon  
saying is verified, Riches gather friends, pron. 19.  
but the poore is sepa-  
rated from his neighbour. Again, Every  
man (saith he) is friend to him that gi-  
ueth gifts, according to that proverbe,  
πολυφιλος, prosperitie is alwaies  
friended. For looke as our shaa-  
dow in time of Sunshine, doe accom-  
pany our bodies, and in time of cloudie  
they vanish away from vs: and  
dolphins of the Sea with ioyful-  
nesse swim with vs, whiles we haue wa-  
ter, but when that faileth, they  
leave us and forsake vs : so likewise  
while they haue full fruition of  
honour, and wealth, shall be sure  
to be euerie where : but when these  
things weare out and are overcast,  
all friendship wheresoeuer. This  
is our frailty from the highest so-  
berly, frankly to giue where gifts  
beleeue, be the parties neuer so bad  
ours : and unkindly to withhold  
hands where helpe is needfull, be the  
persons neuer so godlie and good deser-  
uing. Touching this circumstance there-  
fore to the end wee may offend the lesse,  
we

## A SERMON.

The manner  
whereafter we  
must giue.

pro. 9.

1. Cor. 9.

wee must as nigh as wee can resemble  
the integritie and incorrupt nature  
God Almightye, who specially by his po-  
wer and prouidence, doth relieue and  
advance the sincerest, best, and worthiest  
men. Concerning the commendable and  
Christianlike manner of almes giuing  
wee must not as men wayward and  
willing, forslack the performance here  
of being once determined where need re-  
quireth: for so are wee tolde by the wi-  
sē, Say not vnto thy neighbor, Come  
again, and to morrow wil I giue thee  
if thou now hast it: Neither may we  
it frowningly or with an euill will, for  
this also doth y<sup>e</sup> Apostle forwarn vs of  
saying, Let euerie man doo according  
as he is disposed in his hart, not grud-  
gingly or of necessitie, & why? God lo-  
ueth a chearfull giuer. In all thy giftes  
shew a chearful countenance, saith the  
Preacher. And looke what thy hand  
is able, giue with a chearfull eye  
For a man not according to the mea-  
sure of his gift and largition, but accor-  
ding to his pitifull minde and chari-  
table affection, is accepted of with the  
Lorde, as may appeare by the great  
reckoning



## A SERMON,

ing bee made of the poore twi  
s two mites, afoze the rich mans  
all and large offering. Though I Mark. 12.  
the poore (saith the Apostle) 1. Cor. 13.

all my goods, and haue not  
in mee, it profiteth me no whit

So that as wee see, this same  
loue and compassion, affec-  
kinde both of inwarde and out-  
cheerfulness, must bee as a per-  
sweete powder whereof our  
must smell, as a garland where-  
it must bee beautified, and in  
of a delightfome sauce whereof  
taste. Otherwise, the Lorde  
will abhoze and abandon it,  
ing vnpleasant to his nose, vn-  
le to his eye, and vnsauourie to  
mouth. For in trueth, without  
two foresaide appurtenances, I  
ne both inwarde and outwarde  
fulness, all mens gittes how great  
er, are but as flowers without  
our, masses without shape, bones  
hout marrow, and as lamps with-  
oyle. If wee will then by dis-  
arging our duetie accozdinglie, right-  
please God in this behalf, we must be  
as

# AN SERMON.

as forward and prompt to giue, whose  
riches abounde, as the Sea men are  
saile when winde and tide serueth, the  
birds to flacker when feathers come on  
of the earth to fructifie when thee haue  
moisture at will. Yea, wee may not be  
so slack in our beneuolence as was Peri-  
cles, who had his memorie rubde by his  
olde tuto? Anaxagoras, afore hee gaue  
him ought, as thus, O Pericle, *quis in  
cerna indiget, oleum instillet.* This he said  
when Pericles, hearing that through  
want of maintenance hee was about to  
make a hand of himself, came to dissuade  
him from doing that violence against his  
owne person, and the rather, because (as  
he said) hee and the whole Countrey be-  
sides, could hardlie forgo him. Wh by this  
saith Anaxagoras, hee that needeth a  
lampe or light, let him poure in oyle so  
to keepe it burning: as if he should haue  
said, Hee that for his vse needeth a man,  
let him relieue and succour him. The  
reasonable rounde saying was Pericles  
ashamed of, who after wards tooke more  
care ouer him, but lesse a great deale to  
his commendation and credit, then if he  
had of his own accord done it afore. For  
that

# AN SERMON.

which is quickly giuen, is twise gi-  
*Qui cito dat, bis dat.* And yet bee  
 (I feare me) many well able and  
 men, which take as much delight in  
 as y<sup>e</sup> Dre in his yoke, or y<sup>e</sup> Horse  
 heavy harness. As for these world-  
 which possesse not, but rather are  
 of their goods, some will com-  
 them to Hogges, which serue for  
 till they come to the Butchers  
 and some will liken them to  
 Dogges, which afore they  
 helmed one peece of meate, gree-  
 after another: and yet (ma-  
 ) they may bee resembled to a  
 beast, though more subtil  
 of these, and that is in deed to  
 who had rather bzuise & breake  
 on the grounde, then giue or  
 anye part of it to the silly Ape  
 wanteth a taile. Let vs not then,  
 when wee giue, bee closefi-  
 and when wee take, openhanded:  
 rather let vs frankly both doe & say  
 Zache, Halfe of my goods I giue  
 to the poore. For why? Wisedome  
 is hid, and treasure that is houred  
 what profite is there in them both?

Luke 19.

¶

And

## A SERMON.

The end wher-  
foze we ought  
to giue.

Mattia. 6.

And thus much foꝛ the maner how  
ought to giue. Lastlie, touching the  
right ende wherefoze, we ought to giue  
it may in no wise be this, to be seene  
men: I meane, foꝛ vaine glorie sake,  
so wee soꝛgoe the rewarde at our he-  
uennie fathes hande. And therfoꝛ  
saith Christ, When thou giuest thine  
almes, thou shalt not make a trumpet  
to be blowen before thee, as the hip-  
ocrites do in the Synagogues & streetes  
to be praised of men: but when thou  
doost thine almes, let not thy left hand  
know what thy right hand doth, that  
thine almes may bee in secret, and the  
father that seeth in secret, hee will re-  
ward thee openly. Neither may we  
passe away our almes vpon hope of ma-  
rewarde and retribution againe, for  
this dealing tasteth rather of blun-  
then of anye kinde of liberalitie: but  
when wee giue, wee must doe it freely  
through mere pitie and compassion to-  
wardes the needie, and that because the  
Lorde himselfe hath straightly enioyned  
vs so to doe. So that, to be short, the  
verie ende and dyt of this our ac-  
on must alwaies bee this, to please  
God,



## A SERMON.

who requireth it, whom we ought  
 make reckoning of aboue all, and to  
 owe our neighbour, who needeth it,  
 whom we ought to loue as our selues.  
 this then suffice that I haue spo-  
 concerning the parties to whom,  
 manner whereafter, and the ende  
 wherefore wee ought to giue. It fol-  
 loweth in the text as thus. And it shall  
 be giuen vnto you, &c. And this (I say)  
 promisses promise or couenant of re-  
 ward & retribution, directed to so manie  
 as be faithful Christian almoners,  
 wherein for our better encouragement  
 the lord displaieth vnto vs, by way  
 of familiar description, the good & gainful  
 nature of the saide rewarde, mutuallie  
 binding to vs ward againe, as thus: A  
 good measure, pressed downe, shaken  
 together, & running ouer, shal me giue  
 into your bosome. First then, let vs  
 handle the promise in generall, omitting  
 little these circumstances, whereby the  
 same lieth here notably enriched, & beau-  
 tified. It shalbe giuen vnto you, saith  
 Christ. If so be y in worldly affaires we  
 account an honest mans word, as a rea-  
 sonable good plodge, & take an able mans

## A SERMON.

obligation, so; sufficient securitie, whose conditions are in both kindes variable, and therfore vntrustie and betreuicable: how much more securely may we relye vpon Gods promise heere, who according to his immutable will and power ordereth mans goings, disposeth his hart, and hath vnder his wil all mans will at a beck? And this is he who hath here giuen vs his hand, that if by gifts giuing, we be helpful vnto others, we our selues likewise shall bee courteously entreated, and frankly recompensed again, both at his and at their hands. Such reckoning then and reputation must wee make of this, that no blurie in comparison, may seeme so beneficiall vnto vs, no; yet any treasure, so surely laide o; lockt vp for our vse, as that which is devoutly giuen, and couertly conueyed into the heart of mans bosome. For why, as saith the Apostle, God is not vnrighteous, that hee will forget our workes, and labor, that proceedeth of loue. Who as he maketh the earth to acknowledge y benefit of the Sun, by yelding againe a reflexion of his bright beames: And as he causeth the tilled lande, seasonably with  
aduan-

## A SERMON.

antage for to repay that in haruest,  
which was sown and lent out to inter-  
est in siede time : so dooth he by his good  
te enflame and stir vp mens hearts,  
hee thankfull for the benefites they  
receiue by others, and hee enforceth them  
their ablenesse groweth on, for to re-  
paye and render the like againe to their  
benefactors and first founders. And  
this rule holdeth not throughout,  
for reason of mans slacknes, and ingra-  
titude : Yet dooth the Lord of his owne  
mercy make this his word good, and  
confirmeth this his promise, by way of re-  
compence him selfe : according to Salo-  
mons saying, Hee that hath pitie  
vnto the poore, lendeth vnto the lord,  
and the Lorde will recompence him  
thereof which hee layeth out. The libe-  
rall man then (as we see here) hath two  
engages for his betwee, so that if the one  
fail, the other will bee alwaies readie  
hand to make supply. For the Lord  
is not alwaies posse over this matter  
to mans discretion onelie, (albeit he  
maketh him somewhiles as his Fac-  
tor or Deputie in this point) but hee  
reformeth this thing actually himselfe

prou. 19.

## A SERMON.

also, without means or mediation. And  
 here, for our further assurance and better  
 resolution sake in this behalfe, we will a  
 litle oversee & suruey these severall pla-  
 ces of scripture following. As first those  
 of Salomon, Honor the Lord with thy  
 riches, and with the first fruites of all  
 thine encrease: So shal thy barnes be  
 filled with abundance, and thy presses  
 shal burst with new wine. The liberall  
 person (saith he) shal haue plentie, and  
 he that watereth, shal haue raine. And  
 again, he holdeth this as a rule infallible:  
 Hee which followeth after righteous-  
 nes and mercie, shall finde life, righte-  
 ousnes and glory. This doubtlesse was  
 Tobias perswaded of, when hee spake  
 thus to his sonne, by way of aduertise-  
 ment, Giue almes according to thy  
 substance, for thereby thou layest vp  
 a good store for thy selfe against  
 the day of necessitie. Likewise saith  
 the wise man, Bestow thy treasure  
 after the commandement of the  
 moste high, and it shall bring thee  
 more profite then Golde. Again  
 he saith, Giue thine almes secretlie,  
 and it shal keepe thee from all affliction.

Thus

Ps. 134.

Ps. 134.

Ps. 134.

Tob. 4.

Eccle. 29.



# A SERMON.

And as also did king David thinke in his  
 patience, when he said, Blessed is hee psal. 41.  
 iudgeth wiselie of the poore: the  
 de shall deliuer him in the time of  
 trouble. And this satisfieth flat with y<sup>e</sup> A  
 ples saying, Whatsoeuer a man sow Galat. 6.  
 that shal he reape. Let vs not then,  
 brethren, bee wearie of well doing,  
 seeing that in due time We shal reape if Galat. 6.  
 we faint not. For no doubt, the Lorde  
 that hath made this francke con-  
 ceit and promise with vs, hath already  
 confirmed the same to our forefathers,  
 whence there groweth also to vs  
 no small encouragement & hope:  
 encouragement (I meane) for to deale  
 gallie, as they our predecessours  
 did, and hope againe for to haue plen-  
 tie, euen as they themselues had.  
 But some perchance will aske me, who  
 were they? What did they? And  
 what rewarde had they? Who they  
 were, I tolde you afoze, as namelie  
 Abraham, Tobias, David, Ezechias,  
 Ioseph, Iosias, Salomon, Corne-  
 lius, Martha, Nichodemus, with ma-  
 nie moe besides these, all which for their  
 goodnes besides and compassion towarde

## A SERMON.

the more, receiued againe in temporall  
 blessings, some more, some lesse, some sin-  
 gle, some double folde, according as the  
 Lord in his secret wisdome, did foresee  
 it to bee best & most expedient for them;  
 and in the end they also reaped eternall  
 life, which benefit they found far surpas-  
 sing the other. Seeing the the Lord who  
 promiseth, hath so duely kept touch with  
 these our elders before vs, wee for our  
 parts may heereby assuredly perswade  
 our selues, that we also as well as they,  
 by scattering shall gather, by losing shall  
 finde, by giuing shall take, by lessening  
 shall augment, by emptying to the bot-  
 tom, shall fill vp to the brim, yea by ha-  
 uing nothing, wee shall surely possesse  
 all things. For so manifold is the vse we  
 haue alwaies by our gifter giuing, that  
 though wee passe them from vs out of  
 time, yet doe we receiue them againe in  
 time: though they go from vs as things  
 superfluous, yet returne they to vs a-  
 gaine, as thinges mosto necessarie:  
 and though wee giue them in earthen  
 Cuppes, yet doe wee receiue them a-  
 gaine in golden Goblets: and what  
 should I say else: whereby to rouse and  
stir

# A SERMON.

re vs bp bnto beneficence and boun-  
 nesse, but this, that contrarie:  
 by hoozding bp, we shall make ha-  
 ke: by keeping, we shall forgoe: by  
 ing, we shall spend: by pinching, we  
 bying on pouertie: yea, when like  
 gardes we thinke to make all, then  
 ougets shal we marre all: For why,  
 refusing to giue an inch, we be fraude  
 oulues of an ell: by withholding one  
 cup of cold water from others, wee  
 barred from a whole fountaine our  
 : and for not emptying, the one  
 by giuing, we forgo both our hands  
 in taking: according to that saying  
 of Salomon, There is that scattereth,  
 more increased: but hee that  
 more then is right, shall sure-  
 come to pouertie. Hea most true it  
 no peny, no paternoster: nothing  
 , nothing take: for so saith the wise  
 , He that stoppeth his care at the  
 of the poore, he shall also crye  
 not be heard. And againe, He that  
 draweth the corne, the people  
 curse him, saith he. Herewithall a-  
 that saying of the Apostle, There  
 be iudgement mercilesse to him  
 that

pro. 11.

pro. 21.

1am. 2.

## A SERMON.

that sheweth no mercie. The veritie  
and prooffe hereof appeareth at large, by  
the wrathfull subuersion of Sodome:  
For among other iniquities which  
wrought her desolation & ouerthrow,  
the Prophet Ezechiel nameth this for  
Ezech. 16. one, that she did not strengthen the  
hand of the poore and needie. The  
Iudg. 4. men of Succoth, for not relieuing  
Gideon his people, when they craued suste-  
nance, became in the end distressed them  
selues, and torne asunder with thorns  
and briers. The rich glutton, for with-  
Lukc. 16. holding his helping hand from Lazarus,  
sell himselfe finally into a most mis-  
erable, distressed, and helpeles case. Well  
then if it fareth thus with them which  
giue not of their owne substance, when  
and where neede is: what (I pray you)  
shall befall vnto them, which being come  
of the takers, as we terme them, doe not  
onely not giue to, but take from the  
poore: doe not onely not helpe them vp  
again, when they are fallen downe,  
but assay to hurle them downe flat.  
When they are saire standing: doe  
not onely not salue them when they  
see them sore wounded, but bitterly  
wound



## A SERMON.

to them, when they see them per-  
 whole and sound: do not onely not  
 en them, when they see them lye  
 ing, but cruellie smother and  
 ow them vp, while they are yet  
 For such are the waies of euery  
 that is greedie of gaine, that hee  
 take away the life of the ow-  
 thereof: what shall be their por-  
 I meane, which are so farre off  
 to others, that they at-  
 by open violence for to wyng  
 from them, that which of  
 is theirs? Surelie these men if  
 listen to and belieue the two Pro-  
 Esai and Amos, shall finde  
 they haue a heauie matter, and  
 colde suite in hand, and that  
 their ende shall bee utter death  
 desolation. For thus saith Esai,  
 to thee that spoilest, and wast  
 spoiled, and doest wickedlie  
 they did not wickedlie against  
 thee. When thou shalt cease from  
 spoiling, thou shalt bee spoiled,  
 and when thou shalt make an end  
 doing wickedlie, they shall doe  
 wickedlie against thee. The same  
 Prophet

Pro. 1.

Esai. 33.

## A SERMON.

Esa. 5.

Amos. 5.

Ios. 6.

1. King. 12.

1. King. 22.

Prophet also elsewhere, threatneth bitter  
ouerthrow against them which ioyne  
house to house, and lay field to field  
and forgetteth them that manie houses  
euen faire and great ones, shall bee  
without inhabitant. The Prophet A-  
mos also doth thus prophetic of these  
mercilesse and rauenous men: For a-  
much, saith he, as your treading is vpon  
the poore, and ye take from him  
burdens of wheat: ye haue built hou-  
ses of hewen stone, but yee shall not  
dwell in them, ye haue planted plea-  
sant vineyardes, but ye shall not drinke  
wine of them: For thus doubtlesse fal-  
leth it out with al extortioners, & oppres-  
sors whosoener, that in the winding vp,  
they themselues reape no more vse by  
their spoile and rapine, then Achan did  
by taking the Babylonish garment, A-  
dozani by extorting the Israelites tri-  
bute, or Ahab by compassing of Naboths  
vinegarde. Yea this bad end and misfor-  
tune, as we learne, befel to al the Cana-  
anites, the Assyrians, the Babylonians,  
the Persians, the Grecians, and the Ro-  
manes, which were themselues mer-  
cilesse, and altogether giuen to spoile.

Let

## A SERMON.

Therefore all mightie men, and rich  
 lordes, by the example of these  
 like afterclap, when they doe  
 with dyse eyes looke vpon  
 the poore tenants miseries, but by op-  
 pression and violence grinde their faces,  
 and deuour them, eue as the  
 Sea deuour the lesse.  
 I say, beware and looke to  
 doubtlesse, the Councell of the  
 shaming their shamefull fall and  
 shall surely stand. And let  
 not onely learne hereby for the pu-  
 nishment sake, to abandon such mon-  
 strous impietie in oppressing and rasi-  
 ng their poore brethren: but let them  
 for the rewarde sake, relesse and  
 free them with their owne wealth  
 and substance: for this in deede is that  
 the smelling sacrifice, which the Lord  
 requireth here, as a riper branch and  
 higher degree of true Christianitie, then  
 the other. Yea, this is it finally, where-  
 in the Lord affireth his promise of re-  
 ward and retribution, saying, Give &  
 shall be giuen vnto you. Wherein  
 with one breath (as it were) is  
 prescribed vnto vs, the perfect measure  
 and

## A SERMON.

and maner, how wee shall in due time  
 reape this rewarde againe, as thus  
 a good measure, pressed downe, and  
 forth as followeth in the text. And the  
 same familiar meanes of perswading  
 (I say) the Lord doth sollicite vs by  
 for this ende, that being acquainted  
 beforehand with the gainefull maner  
 the recompence ensuing, wee for our  
 partes, shoulde the more couragiously  
 goe on, to put in vnto such charitable  
 workes of beneuolence, as wee are  
 here charged withall. For hauing  
 not onelie a rewarde, but the same  
 most bountifull one promised vs ac-  
 cording to this our Saviour Chrystes  
 amplification here, wee our selues by  
 meanes of this francke proffer our  
 needes become willing, yea most wil-  
 ling to performe this his will, by way  
 of Almes and liberallitie. And here  
 in as wee are to admire Chrystes wise-  
 dome, for the familiar and effectual  
 maner sake of this his promise, as  
 also to magnifie his goodnesse, for the  
 finall performance hereof, when time  
 both serue: so are wee to condemne  
 our owne dulnesse in conceiuing, and



## A SERMON.

Suppose our owne slacknesse in eyes  
 seeing this and other such like undeser-  
 ues, and all because our sense-  
 lesse and churlish nature is such, that  
 we will not of it owne accorde, conceiue  
 or helde from it anie thing that good  
 or profitable it bee thus roused vp and  
 stirred on in this maner, by faire and  
 sweet promises. This knew our Savi-  
 our well, who albeit of his owne au-  
 thoritie like a King, hee might haue  
 imposed vs this charge without anie  
 offer of rewarde at all: yet hath hee  
 as a Father, dealt more mildlie with  
 vs, by waye of perswasion, including  
 in it a bountifull promise, thereby,  
 to walke vs on the rather, obedientlie  
 and willinglie to embrace this his spe-  
 ciall desire. And this description of  
 recompence formallie framed by our  
 Saviour Christ, may seeme indifferent,  
 to afforde vs, a double sence and mea-  
 ning: that is to say, both a celestially  
 and a temporall signification. Notwith-  
 standing, whether way soeuer wee con-  
 sider it, wee finde that the rewarde doth  
 not onely counteruaile & desert, but doth  
 also by manie degrees farre outgoe and  
 surpasse

## A SERMON.

surpasse the same: for by giuing an euen,  
proportionable, and an equall measure  
vnto others, we are here warranted by  
Christ himselfe, that we shall reape the  
like againe, with a mende, and larger  
interest, either from them, whom before  
we our selues haue gratified, or els from  
some other more thankfull persons,  
whom the Lord in stead of their un-  
thankfulnesse will stirre vp againe for  
recompence, and befriend vs. Where-  
upon it commeth, that Christ elsewhere  
in the Gospel promiseth an hundred  
fold in temporall blessings to them  
warde againe, which for his names  
sake and the Gospels, renounce and  
willingly part from their earthly  
possessions, and substance. You wee  
read that our Saviour himselfe, who by  
promise standeth payable for this large  
account and reckoning, hath heretofore  
miraculously discharged himselfe there-  
of, as namely, when by his mightie po-  
wer and providence, the Disciples after  
the satisfying of five thousand hangrie  
men, with five loaves and two fillie  
fishes, tooke vp againe twelue baskets  
full of the fragments, that were left,

Mar. 10.

Mar. 6.

## A SERMON.

Also when through his mighty hand,  
 a widow found her stoz fullie 3. King. 16.  
 up, after she had frankly and free-  
 ly sold it out for the Prophets suste-  
 nance and behoofe sake. Againe, besides  
 these two miracles, many other ordina-  
 ry proofes, & ensamples we haue, which  
 directly teach vs, that Christes li-  
 ving retribution hath beene alwaies  
 at hand, and answerable to mans  
 needfulnesse: but of these I made men-  
 tion before, as occasion serued. I wil now  
 passe ouer these. Onely thus  
 I say, and say againe, that the  
 King himselfe is so farre off from brow-  
 ding, or bearing with any worldly iug-  
 legerdemaine, and deceite, that he  
 will no wise suffer his chosen children,  
 being well dealt withall and done to by  
 their brethren, to disloyallie to intreate  
 and delude them againe, as to re-  
 ceive them chaffe for good coyne, light  
 shewes for downe weight, bad mea-  
 sure for good, a stone for breade, or  
 a serpent in steade of a fish: but be- Luk. 11.  
 coming their superuisour and guide, hee  
 will make them (will they, nill they)  
 to repay such good measure a-  
 gaine.

## A SERMON.

again, as is here lively described by three severall properties of integritie and perfectnesse, which namely be these, pressed downe, shaken together, and running over. This measure then (as wee see here) shall not bee thorough any fraudulent or sleight devise, heaved vp to the outwarde appearance, and so afterwarde falle on vs: but it shall be so roundly huddled vp, and so substantially couched together, that it shall not possibly shrink in anie whit at all on any side. For first of all, it shall not be deceitfull in the bottom beneath, because it shall be pressed downe: againe, it shall not be hollow or sleight about the sides betwixt, because it shall bee shaken together: neither yet shall it deceive vs at the toppe above, because it shall outreach and overflow the brim. Yea, this same measure (I say) promised vs by Christ, shall from head to foote, and from toppe to toe, as wee terme it, bee sound without vnperfectnesse, substantiall without guilefullnesse, and full without scarcenesse, and what els can bee wished ouer and besides, saving onely the safe deliverie and conueyance



## A SERMON.

...ance thereof, vnto our handes.  
 ...to this also doth our Saviour Christ  
 ... assure vs off, where he saith that o-  
 ... men shall giue it into our bosomes:  
 ... if hee should haue saide, This mea-  
 ... shall not bee desperately caſt to  
 ... , ( ſo: ſo it might miſcarie by the  
 ... ) neither wrathfullie hurle at  
 ... , ( ſo: ſo it might offende you )  
 ... yet openly or ambitionſly giuen  
 ... ( ſo: ſo perhaps it might diſgrace  
 ... diſcountenance you : ) but it ſhall  
 ... conueyed into your boſome, moſt  
 ... ſecuritie ſake, chearefully ſo: bet-  
 ... ſake, and couertly ſo: your  
 ... ſake. Note here ( I pray you )  
 ... ether with the perfectneſſe of the  
 ... ſure, the ſecure and ſingular good  
 ... ner alſo of the conueyance thereof,  
 ... to our boſomes. And here ſhallie  
 ... concerning this worde Boſome, I ob-  
 ... ue this as a ſpeciall note among the  
 ... , that all mens good giſtes what ſoe-  
 ... er, ought to haue their chiefeſt regula-  
 ... on, affiance, and ſetling place, about  
 ... he heart, that is, from a beneuo-  
 ... ent heart muſt they come, and to a  
 ... hankfull heart muſt they goe.

## A SERMON.

For otherwise, if they halt betwixt both, they must needs degenerate, goe out of kinde, and so consequently come to no prooffe. So that, as you see, our heart must be our hand to giue from vs, and our heart must be our hand to take to vs, yea, our heart must be all in all. And thus much concerning the temporal meaning of this our sauour Christs promised rewarde, amplified at large as ye haue heard already, with a full description of the properties incident thereto. Now for the other more diuine interpretation, and celestiallyl acceptance of these wordes, if I should particularly by order as they lye, stand beskanting vpon them, I should thereby rather satisfie the curious, then edifie the simpler sort: I will not therefore meddle with the description of this incomprehensible heauenlie recompence. Onely thus much and no more dare I boldlie say with the Apostle, that no eie hath scene, no care hath heard, nor heart of man conceiued the ioyes that the Lorde hath in store for them that loue him, yea for them which loue him aboue all, and their brethren

1. Cor. 2.

## A SERMON.

our selues, which loue must needs  
 be by their woꝝkes of charitie,  
 and almes deedes. For, with what  
 measure yee mete, with the same shall  
 be mete to you againe. Faith Christ,  
 the which generall sentence deriued  
 from common sense, and approued by  
 the law of nature, all the foresaid sen-  
 tences of recompence are now round-  
 ly comprised, wound vp, and ratified.  
 Thus our saviour Christ reasoneth,  
 what measure yee mete withall,  
 (whether good or bad) with the same shall  
 be mete to you againe: If yee then  
 be well iudging, by forgiving, and by  
 also, afforde good measure vn-  
 to others, ye your selues likewise shall  
 receiue of the like beneuolence, mutual  
 as mine at their handes. And why,  
 well thought off, when we thinke  
 of others, is the still inward har-  
 monie: to be well spoken off when wee  
 like well, is the outward rebounding  
 echo: and to be well done so, when we  
 do well to others, is the kindly proper-  
 ty of mans nature vniuersallie. This  
 subtillesse did Homer feele by good ex-  
 perience both in himselfe & others when

## A SERMON:

PROV. XX.

saide, *Talia dicentur tibi, qualia dixeris ipse.* that is, Such wordes as thou broachest abroad by others, such like shall fall to thine owne share againe, bee they good or bad. And this same Homers saying may seeme of right to haue great affinitie with that saying of Salomon, Hee that seeketh good thinges, getteth fauour: but he that seeketh euil, euil shall come to him. For as by Gods fauourable appointment, it cometh to passe, that men of integritie and byrightnesse, such I meane, as delight both to speake well, and to doe well by others, reape againe the like good reputation and beneuolence at their handes: euen so through Gods iust iudgement falleth it out, that men of sniffer and maleuolent mindes, such I would say, as are viperous, hateful & illiberall persons, meete commonly in the end with like mates vnto them selues, which will sting them outwardly, disdain them inwardlie, and draw backe their helping handes euen then, when assistance might stand them in most steade. Thus were the Sodomites, and the men of Succoth (as



## A SERMON.

be you) for their owne vnmercifull  
 iustly dast and dealt withall,  
 when they might worlde haue boz  
 Pea as there be none almost so vn  
 full, *qui non gratiam bene merenti:*  
 there be none in maner so innocent,  
*malum male merenti non reponit.* As  
 there bee none (I say) so vngratefull,  
 which will not repay a good turne to  
 that deserueth a good one: so is there  
 so harmelesse, which will not doe  
 a bad turne, who deserueth no bet-  
 Well then, if most men accor-  
 as occasion shall bee giuen them  
 good or bad, vse commonly to render  
 and repay the like againe, & all through  
 owne permission and ordinance:  
 for our partes, if so that wee wish to  
 keepe backe the euil from vs, and to  
 on the good recompence into our  
 stomes, must alwaies thinke off, speake  
 and doe to our brethren all good and  
 no euil. Pea, wee must (I say) con-  
 firme our heartes to thinke well, smooth  
 and file our tongues to speake well, and  
 both bow and bend all our iointes to  
 doe well to others, which no doubt  
 both may, and will be gratefull to vs in

## A SERMON.

like sorte, when time shall serue. And here perchance some will aske mee, How may these sayings hang together, and be reconciled aright? For whereas immediatly afoze, the Lorde termed it measure running ouer that should be giuen vs, now he seemeth to fall & light short of that proportion, promising no more but this, that y<sup>e</sup> same measure shall be returned vs again, that we mete vnto others withall. We answer, that by the same measure here, is meant no more but this in generall, that for our well doing to others, we againe shall be well done vnto. So that whether this rewarde bee more or lesse, whether it light short or excede in quantitie, touching the verifying of these wordes, all (I say) is as one for that. Seeing therefore, my brethren, the Lorde himselfe hath enioyned vs here, liberallitie, and beneuolence, as a sweete smelling sacrifice in his nostrils, and hath also promised a large retribution thereto, whereby is signified, that the neglecte thereof is a thinge punishable and unrewarded. Let vs for these foure causes, that is, first for

## A SERMON.

the Commanndement sake, second,  
 for the dignitie of the action it  
 being elsewhere termed a sacrifice,  
 for the promise sake, and lastlie,  
 for the regarde of the penaltie proceeding of  
 contrarie, let vs (I say) for these cau-  
 ses as bountifull, as harberous, and as  
 speciall one towards another, as pos-  
 sible we may be. And to the end this acti-  
 on may be the more easie and delightfom  
 in the performace, let vs by  
 of gradation obserue and put in vse  
 comparatiues, the other two precepts  
 going afore, touching the aban-  
 ding of rashe iudgement and malice  
 ing. For these bee the chiefest ene-  
 mies and obstacles that we haue, in the  
 christianlike course of all our beneuo-  
 lence whatsoeuer. For the supplanting  
 afore of these enormities, tending  
 by way of almes, to the glorie of  
 God, to the behoofe of our neighbors, and  
 the safegard of our own soules, let vs  
 (I say) with one accord, in all humilitie  
 and ferventnes of spirit, craue the assi-  
 stance of God the Father, God the Son,  
 and God the holie Ghost, in such deuout  
 manner and forme as followeth.

## The Prayer.



Almighty, most  
mercifull, and  
gracious Tri-  
nity, frō whole  
incomprehen-  
sible godhead,  
fatherly good-  
nes, & ghostly  
influence, wee  
receiue in hand, & haue deriued vnto  
vs our creation, our redemption, and  
sanctification, with all things els, we  
thy sorie creatures, overlaid with the  
accusation, and remorse of our owne  
guiltie consciences, for the wilfull  
breach bypast of these thy precepts:  
do now before thy throne of maiesty,  
prostrate our selues, with hūble cōfession  
of our heinous disobedience, a-  
gainst these same fatherly prescription  
of thine, touching true sanctimony of  
life, & brotherly conuersatiō. For be-  
ing aforetime too too much in loue  
& liking with our selues, & so on the  
other side, out of all league and loue  
with our brethren, we haue parciallie  
(God



### *A Prayer.*

wee wote) iustified our own doings,  
which wee should haue condemned,  
and haue pecuiously cōdemned theirs,  
which of right we should haue iustifi-  
ed. Thus haue wee by flattering our  
sins, and by defacing our fellower-  
s, shamefully to thy dishonor, de-  
stroyed our owne soules. Yea, albeit wee  
had this watchwoord giuen vs afores-  
aid, *That by our words we should be iustified* Math. 12.  
*and by our words we should be condem-  
ned.* Yet this alas haue we done, to our  
ouerthrow and confusion. A-  
gain, ouer and besides this, wee haue  
neither at thy bidding *rebuked our tres-  
passers, nor yet forgiven them upon their re-  
pentance:* but hauing our harts by Sa-  
tan our heavy lodesman, ouerfraught  
with malice, we haue furiously sought  
to ease and vnburden the same, by  
the use of vengeance against our euildo-  
ers. Thus also being out of ioynt with  
thy members, haue we impatiently lashed be-  
hind the cōpasse of thy will, & precinct  
of thy sacred word, which seriously ad-  
moneth vs, *That wee should not avenge our  
injuries, but rather giue place vnto wrath and  
indignation:*

*A Prayer.*

*indignation: yea, For hereunto verely were we called. Lastlie, as for that due beneuolence & compassion of ours, which thou (O Lord) for the behoofe of the succourlesse, without all nay say requirerest at our hands, wee for our partes, which in substance haue most, and so might best haue been bountifull, euen we (I say) cannot denie but that wee haue churlishly, with that delicious cormorant Diues, kept back our helping hād frō sillie pore Lazarus. Yea, thus crosse against thy will haue wee dealt in this behalfe, and haue not made vs friends of the riches of iniquitie, to the ende they might receiue vs into euermoring habitations. For as much then, O heauenlie Father, as our demeanour hath ben so captious, so cankered, and so crosse at all assaies, wee thy sinfull caritifes relying whollie vpon thy mercie and forgiuenes, haue now made our appearance before thy iudgement seat, with voluntary arraignment, and condemnation against our selues; and in this our own citation, and submission, before thee, we craue not onelie an acquittance, and full discharge, for these*

om. 12.  
et. 3.

uke. 16.

uke. 16.

*A Prayer.*

our offences bypast, but we also  
lie beseech thee to affoord vs  
forth such copious measure of  
grace, as wee may neuer hereafter  
fall into the like lapse, and labrinth as  
before: For so in deed might our end  
be as in the Gospell, *Become a great* Luke. 14.  
*worse then our first beginning was.*  
And thus hauing quashed against the  
stones the braines of these Babilonish  
wicked spirits, I meane, euill ielousie,  
malice, and vnmercifulnes: grant vs,  
(O Lord) we pray thee, such ghostly  
armor and assistance of thine, as we  
may alwaies hereafter be prest, to giue  
good constructions in things indiffe-  
rent, to brooke and beare out with  
patience, all mens iniuries and bad  
conduces, yea and that which is more  
difficult, to feede our enemies if they  
hunger, & to giue them drink if they  
thirst: For thus, O Father, of thy blef-  
sing hast thou charged vs, *That wee* 1. pet. 3.  
*should not be ouercome of euill, but overcome*  
*with goodnes.* Ouer which euill wee  
we weaklings can neuer anie way get  
the upper hande and preheminence,  
O thou, who as our generall and  
chiefe

*A Prayer.*

chiefe Captaine doost force vs on to  
fight this field, led vs also thy helping  
hand for to giue the foile to flesh and  
blood. For these in deed bee the two  
fore enemies, which daily come vpon  
vs in such iolly and giantly manner  
that if thou thy selfe doost not aid vs  
they will neuer surcease till they haue  
either by meere flatterie, or main  
force, subdued and conquered vs. Be  
yet, O Lord, *If thou be with vs, who* (be  
he neuer so iolly or giantlike) *can possi-*  
*sibly be against vs?* Defraude vs no  
therefore, we beseech thee, of thy me-  
cifull assistance, whensoever we come  
in combat with Satan our Ghostlie e-  
nemie: so shall wee according to thine  
thy will, with all delectation & peace  
of conscience acquaint our hearts to  
think, accustom our tongues to speak  
and inure our hands to do well for  
our brethren and companions sake  
yea, and all this shall wee rightlie do  
for the due aduancement of thy glorie  
yea, for the temporall behoofe of our  
fellow Christians, and for the perpet-  
uall saluation of our owne soules  
Which crowne of endlesse saluation  
after

Rom. 8.



*A Prayer.*

this our corruptible, shall put  
corruption, wee craue at thy  
s, O heavenly Father of blisse,  
e name bee worthely magnified  
the first to the last generation.

LONDON

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*Wolfe:*